

Report of the Proceedings
OF THE
METHODIST CONVENTION

OF THE
State of Connecticut,

HELD IN NEW HAVEN, NOVEMBER 24TH AND 25TH, 1869.

Published by Order of the Convention.

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President of Wesleyan University.

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REV. J. W. WILLETT,	<i>Rockville.</i>
REV. W. W. BOWDISH,	<i>East Bridgeport.</i>
JOHN E. SEARLES, JR.,	<i>New Haven.</i>

Origin of the Convention.

At a meeting of the preachers of Bridgeport District, held at Bridgeport in May, 1869, a committee of four, consisting of the Presiding Elder, one minister and two laymen, was appointed to confer with a similar committee to be appointed from each Presiding Elder's district in the State, to consider the expediency of holding a Methodist Convention for the State of Connecticut. Such a committee was appointed at a meeting of the preachers of New Haven District, held in Hartford in June. Similar committees for the Danielsonville and Norwich Districts were appointed at the Willimantic Camp Meeting, Sept. 1st.

The Presiding Elder of the New Haven District, called these committees to meet at Hartford in September, and after full discussion it was resolved to hold the proposed Convention in New Haven, the 24th and 25th of November. The topics for discussion were also adopted, and a Committee of Arrangements appointed. At a subsequent meeting of the committee in New Haven, the several brethren were designated who were to lead in the discussion, and a local Committee on Entertainment appointed.

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Minutes of the Convention.

FIRST DAY.—WEDNESDAY, NOV. 24.

The Convention was called to order by Rev. Dr. M. L. Scudder, Chairman of Committee of Arrangements, at ten o'clock.

On motion, H. B. Allen was appointed temporary Secretary.

On motion of Rev. J. W. Willett, of Rockville, a Committee of two from each District, to nominate permanent officers of the Convention, was appointed by the Chair, consisting of Rev. J. W. Willett, of Rockville ; Dr. Samuel Mallett, of New Haven ; Rev. R. H. Loomis, of Middlefield ; Mr. J. S. Clapp, of South Windsor ; Rev. J. M. Carroll, of Bridgeport ; Mr. S. W. Bacon, of East Bridgeport ; Rev. W. T. Worth, of Mystic Bridge ; Mr. M. C. Hill, of Mystic Bridge.

Rev. Joseph Smith, of Stratford, then read the 4th chapter of Acts, after which the 1002d Hymn was sung. Prayer was then offered by the Rev. E. B. Bradford, of Uncasville.

The Nominating Committee presented the following report for permanent officers of the Convention :—

President—Rev. J. Cummings, D.D., Middletown.

First Vice-President—Hon. Charles Parker, Meriden.

Second “ Rev. E. B. Bradford, Uncasville.

Third “ Oliver Hoyt, Esq., Stamford.

Fourth “ Rev. T. G. Osborn, Norwalk.

Fifth “ M. C. Hill, Esq., Mystic Bridge.

Sixth “ Rev. E. Benton, Stafford Springs.

Seventh “ Hon. Henry Hammond, Killingly.

Eighth “ Jas. Punderford, Esq., New Haven.

Secretaries—H. B. Allen, New Haven.

Rev. J. W. Willett, Rockville.

Rev. W. W. Bowdish, East Bridgeport.

John E. Searles, Jr., New Haven.

The report was accepted, and the nominations confirmed.

Rev. Dr. Cummings, on taking the chair, thanked the members of the Convention for the honor they had conferred on him.

On motion of Rev. Dr. Scudder, it was

Resolved, That the programme of exercises prepared and published by the Committee of Arrangements be adopted as the general order of proceedings for the Convention, and that any new business to be introduced be referred without debate to a Committee on Business of two from each district, nominated by the President, who shall consider and report the same as they shall think proper.

Adopted.

The following were appointed the Business Committee :—

Rev. M. L. Scudder, Hartford.
 Edwin Crosby, Hartford.
 Rev. John Hanson, Thompsonville.
 J. S. Clapp, South Windsor.
 Rev. W. H. Wardell, Waterbury.
 G. W. Cheeseman, Birmingham.
 Rev. J. D. Butler, New London.
 A. C. Tift, Mystic Bridge.

On motion, the first topic, *The Past and Present Influence and Numerical State of Methodism in Connecticut*, was taken up, and a paper on the subject read by the Rev. G. W. Brewster, Presiding Elder of Danielsonville District, Providence Conference.

On motion of Rev. W. F. Watkins, the regular time of adjournment was made a quarter past twelve for the morning sessions, and two o'clock for beginning the afternoon sessions of the Convention. The last fifteen minutes of this evening's session to be assigned to the Committee on Entertainment. Adopted.

On motion, the second subject, *The Claims of the Educational Institutions of Methodism*, was taken up and discussed by Rev. W. N. Rice, Professor in Wesleyan University ; the Rev. J. W. Carroll, of Bridgeport, and the Rev. Dr. Cummings, of Middletown.

The last fifteen minutes of the Session were occupied by the Committee on Entertainment in locating delegates.

The Doxology was then sung, and the Benediction pronounced by the Rev. B. Pillsbury.

H. B. ALLEN, *Secretary*.

AFTERNOON SESSION.

The Convention was called to order by the Chairman at two o'clock.

The devotional exercises were conducted by the Rev. C. Nason, of Norwich, who read the 2d chapter of Ephesians, followed by the singing of the 859th hymn and prayer.

The Minutes of the morning session were read and approved.

Rev. Dr. Scudder, Chairman of the Business Committee, offered the following resolution :

Resolved, That a Committee of *five* be appointed, to whom shall be referred, with power to act, the publication of the proceedings of the Convention.

Passed.

The following were appointed the Committee :—

Rev. W. F. Watkins, H. B. Allen, C. C. Chatfield, Rev. W. W. Bowdish, Joseph D. Weeks.

On motion, it was voted that the discussion of the third topic, viz : *The Increase and Qualifications of the Ministry*, be commenced.

It was opened by the Rev. Azra Hill, of New Haven, and followed by the Rev. I. Simmons, of Norwalk. and the Rev. B. Pillsbury, of Middletown. The hour allotted to this question being exhausted, the fourth topic, viz : *The duty of the Church respecting the Support of the Ministry*, was by vote taken up and led by Oliver Hoyt, Esq., of Stamford, followed by J. W. Willett, J. Ockerhausen, Esq., of New York ; Rev. Dr. Scudder, and Mr. Truman, of Norwich.

The boxes were then passed for the collection of the names of the pastors and delegates present at the Convention.

On motion of Rev. J. Pullman, of New Haven, it was voted that an invitation be extended to President Woolsey, of Yale College, to address the Convention on the subject of Divorce Laws.

On motion of Rev. B. Pillsbury, it was voted that the order of exercises to-morrow morning be transposed, placing the eighth topic in the place of the seventh.

On motion, it was voted to take up the fifth topic, viz : *The Introduction of Methodism in Connecticut where it does not now exist, and the best method of furnishing Ministerial service to feeble or small Churches.*

Dr. Scudder stated that Bishop Janes, who had been expected to

speak on this subject, found it impossible to be present on account of official duties. A letter from him was read, and is, by vote, on record.

NEW YORK, Nov. 11, 1869.

Rev. M. L. Scudder, D.D.:

DEAR BROTHER:—I have been unable heretofore to say whether I could accept your kind invitation to be present at and take part in the Methodist Convention of Connecticut to be held in New Haven on the 24th and 25th insts., or not. I should be most happy to share the social, devotional, and business exercises of that occasion. No portion of the Methodist Episcopal Church has more interest in my heart and prayers than that in Connecticut. I joined the Methodist Episcopal Church in that State, and my early religious associations were among the good people of that Commonwealth. Those remembrances are very fragrant. I love to call up and review those early incidents of my religious life. With these feelings, in addition to my devotion to the interests of the Methodist Episcopal Church everywhere, I should deem it a great privilege to meet my brethren of the laity and ministry in their proposed convention, would official duties permit. The Commission appointed by the General Conference, of which Commission I am a member, to confer with Commissions from other Methodist Churches who may wish to unite with us, meets in Philadelphia on the 23d inst., and I do not see how it will be possible for me to reach New Haven in time to be present at your meeting. I salute all my brethren in the Lord, and pray God to guide and bless you and them in all things and always.

I am yours, fraternally in Jesus,

E. S. JANES.

Rev. A. C. Eggleston opened the discussion on the fifth topic.

He was followed by the singing of three verses of the hymn commencing, "O for a thousand tongues to sing."

The discussion was continued by the Rev. J. W. Willett and the Rev. J. M. Buckley, of Stamford.

The convention adjourned with the singing of the Doxology and the pronouncing of the Benediction.

H. B. ALLEN, *Secretary*.

EVENING SESSION.

The evening Session of the Convention was called to order by the Chairman at quarter past seven o'clock. In the absence of the appointee to conduct the devotional exercises, the Rev. W. F. Collins, of Fair Haven, officiated. The singing of the 585th Hymn was followed by prayer.

The Minutes of the afternoon session were read and approved.

On motion, the discussion was commenced on the sixth topic,

viz: *On Sunday Schools their present condition, and how they may be Improved.*

The first speaker was the Rev. J. M. Buckley, of Stamford; the second, J. G. Griswold, Esq., of Hartford.

A collection was made to defray the expenses of the Convention.

The Chairman of the Committee on Publication reported that the cost of printing the proceedings of the Convention will be twenty-five cents each for one thousand copies. It was decided to call for subscribers at the next session of the Convention. Remarks were made by Dr. Scudder and Dr. Cummings.

The discussion of the sixth topic being resumed, it was participated in by the Rev. E. J. Haynes, of Norwich, and the Rev. C. H. Buck, of Bristol.

At the request of the Rev. T. H. Burch, Rev. Mr. Buckey was permitted to speak again, in explanation of his criticism on the Sunday School hymn, beginning with "Jesus paid it all."

Additional remarks were also made by Rev. Mr. Haynes.

On motion, the Convention adjourned with the singing of the Doxology and the Benediction by the Rev. M. Crafts, of Middletown.

H. B. ALLEN, *Secretary.*

SECOND DAY.—THURSDAY, Nov. 25.

The Morning Session of the Convention was called to order by the Chairman in a few appropriate remarks, immediately after the close of the Love Feast.

The usual opening devotional exercises were omitted.

The Minutes of the last evening's session were read and approved.

On motion of Dr. Scudder, the original order of exercises, as printed on the programme, was restored, on account of President Woolsey being unable to be present until eleven o'clock.

The Chairman of the Committee on Publication announced that the Convention would be canvassed for subscribers to the published Minutes of the Convention.

On motion, it was voted that the seventh question, viz: *How to Save our Young People in the Church*, be now discussed.

The Rev. Dr. Cummings called the Rev. T. G. Osborn, Presid

ing Elder of the Bridgeport District, to the chair while he addressed the Convention.

He was followed by the Rev. J. S. Breckenridge, of Birmingham.

On motion, the eighth topic, *The Duty of the Church regarding the Divorce Laws of this State and the cause of Temperance*, was taken up.

The Chair stated that the topic would be divided, and the first part, regarding the Divorce Laws of the State, would be first discussed.

In acceptance of the invitation of the Convention, the Rev. Dr. Woolsey, President of Yale College, was introduced by the Chairman, and made an address.

The Chairman, in behalf of the Convention, presented thanks to Dr. Woolsey for his address.

Rev. J. Pullman, of New Haven, offered a resolution, and asked for its adoption.

Dr. Scudder thought that this course would conflict with the rule adopted by the Convention, and that it should go before the Business Committee.

On motion of Rev. F. W. Smith, a rising vote was taken on the resolutions, and they were adopted by a unanimous vote.

Dr. Scudder moved that in view of the time for the discussion of this portion of the topic being exhausted, the part referring to the cause of Temperance be entered upon.

Rev. J. Pullman and Hon. Henry Hammond made remarks in favor of continued discussion on the subject of Divorce Laws.

Dr. Scudder withdrew his motion.

The Rev. W. F. Watkins renewed the motion, after further remarks by Dr. Scudder. Rev. Mr. Watkins moved that the second part of the topic be taken up.

After a few remarks by the Rev. J. M. Buckley, the question was called for and the motion to postpone the further discussion on the Divorce Laws, and to take up the part of the question relating to the cause of Temperance, prevailed.

Rev. J. W. Willett addressed the Convention, and at the close of his remarks offered resolutions, which, without reading, were by order, given to the Business Committee.

The Doxology was sung, and the Benediction pronounced by the Rev. Erastus Benton, of Stamford.

H. B. ALLEN, *Secretary*.

AFTERNOON SESSION.

The afternoon Session of the Convention was called to order at two o'clock. The 236th Hymn was sung, and prayer was offered by the Rev. R. H. Loomis, of Middlefield.

The Minutes of the Morning Session were read and approved.

No special business offering, the discussion of the ninth topic, viz: *The Cultivation of Home or Family Religion*, was introduced by the Rev. W. H. Wardell, of Waterbury.

Volunteer addresses were made by J. G. Griswold, Esq., and John Troland, of Norwich. At the close of the time appropriated to this topic, the first and last two verses of the 627th Hymn were sung, while a collection was being taken up to defray expenses, after which addresses on the tenth topic: *Our social and religious services—the Class and Prayer meetings—and how they may be made more attractive and beneficial*, were made by the Rev. W. F. Watkins, who confined his remarks to prayer meetings. He was followed by the Rev. D. A. Goodsell, of Norwalk, and George W. Cheeseman, Esq., of Birmingham, on Class meetings.

The first and second verses of the 551st Hymn were then sung.

The boxes were now passed for the names of the pastors and delegates who had not previously given them.

Dr. Scudder read a dispatch from Bishop Simpson, stating that his engagements prevented his being at the Convention, and wished it success.

The eleventh topic, *The duty of Systematic and Liberal support of the Organized Evangelical Enterprises of the Church*, was then discussed by the Rev. Dr. F. H. Newhall, of Middletown.

After singing the Doxology, and the pronouncing of the Benediction by the Rev. Dr. Goodfellow, of Buenos Ayres, S. A., the Convention adjourned.

H. B. ALLEN, *Secretary*.

EVENING SESSION.

The last Session of the Convention was called to order by the Chairman at a quarter past seven o'clock.

The devotional services, conducted by the Rev. Anthony Palmer, of Greenville, consisted of singing the 529th Hymn, and prayer.

The minutes of the last Session were read, and after corrections were made, were approved.

A vote was taken, giving the Committee on Publication the liberty to take additional subscriptions for the printed report of the Convention. The balance necessary being raised, the discussion of the twelfth topic, viz : *The importance of maintaining a high standard of Experimental Piety*, was introduced by the Rev. J. H. Knowles, of Middletown, who, at the close of his address, requested that the hymn commencing "There is a fountain filled with blood," be sung. After singing two verses, the discussion was continued by the Rev. W. T. Worth, of Mystic Bridge.

The evening being somewhat advanced, the discussion on the last topic was omitted, on account of the absence of Bishop Simpson and Rev. Dr. Havens—who were expected to speak upon it—and also, as the Committee on resolutions were ready to report.

The Chairman of Committee presented the following resolutions :

Whereas, By the blessing of the Head of the Church, this Convention has been crowned with success, and will doubtless prove a lasting blessing to our churches ;

Resolved, That it is our desire that this be not the last Connecticut State Convention of our Church.

Resolved, That a Committee, composed of the Presiding Elders and a layman of each district of the State be appointed, to whom we refer, with power to act, the whole subject of a future Convention.

Adopted by a rising vote.

On motion, H. B. Allen, of New Haven, G. W. Cheeseman, of Birmingham, M. C. Hill, of Mystic Bridge, and Henry Hammond, of Killingly, were appointed the lay members of the Committee.

Several resolutions were then offered, which will be found under their proper head.

In view of the lateness of the hour, the Minutes of the meeting were not read, but referred to the Committee on Publication for approval.

The Doxology was sung, and the Convention united with the Rev. Dr. Charles K. True, of Boston, in repeating the Lord's Prayer ; who also pronounced the Benediction, and the Convention adjourned *sine die*.

H. B. ALLEN, *Secretary*.

Addresses before the Convention.

I

PAST AND PRESENT INFLUENCE AND NUMERICAL STATE OF METHODISM IN CONNECTICUT.

REV. G. W. BREWSTER, *Danielsonville*.

It will hardly be expected that anything new can be said on “The Past and Present Influence and Numerical State of Methodism in Connecticut.” For one to imagine he can please with novelty will only prove him visionary and egotistic. We do not expect it in this essay—shall not undertake it. The whole field has been surveyed, and the faithful reapers have gathered in the sheaves so carefully, that we scarcely find employment for gleaners. Yet a true and earnest Methodist will be well paid for a complete study of the history of his denomination in this State. He will have as a result a stronger faith in God as to her final success.

Commencing in 1787, when Rev. Messrs. Cook and Black came here as pioneers of Methodism, and coming down to the present time, we see how a little seed, sown by two obscure men, has germinated, grown, blossomed and fruited. The few hearts that were touched by the blessing of God upon the efforts of those two Christian ministers, were consoled in the proclamation of a free and full salvation, by that *eminent* minister of the gospel, Jesse Lee ; who being sent into Connecticut, in 1789, only two years after the others just named came here, organized for action. After months of almost constant labor, he formed a class of three members, all females. This was the first visible fruits of his labors in Connecticut ; which was followed with an *additional* class of *two* members, about three months afterwards.

Small and feeble indeed was such a beginning. Inefficient, it was supposed ; and the idea of building up a Church from these might have been deemed visionary by some, but Mr. Lee’s faith beheld a future Church *strong* and influential as the fruit of those early labors ; and he shouted, “Glory to God ! I begin to behold

some fruits," as he formed his second class. The same year he visited Hartford, but remained only two days, leaving without forming any society, but returned and formed one in 1790, when, with a State population of 238,131, the Methodist membership in Connecticut, including probationers, was 181, with three ministers. Here we properly begin with Methodism in this State. Her prospect is by no means flattering. What can 181 members do toward revolutionizing a whole State? and these obscure men (for gospel truth was never received by the rich first); for, as if conscious of a greater necessity, the "common people" have heard of Christ "gladly," and then have set themselves to convert the poor rich sinners around them. So *His* denomination commenced among the poor.

Such was the Methodist Episcopal Church three-fourths of a century ago in Connecticut. Without worldly influence, without money, without a single house of worship, or a parsonage where the weary intinerant might find a home, and occasionally seclude himself from the curious, the admiring and the mocking throng. What can these poor and in the main *uneducated* men do amid so many discouraging and opposing influences? We answer by stating a few facts as to what has been done. Setting themselves directly about the work of promoting revivals of religion—(for it should be distinctly borne in mind that Methodism is a revival power)—they labored so earnestly and directly for this, that their opponents at once accused them and the whole Methodist Church of being opposed to education. Without discussing that question, they pursued their course, and God's blessing attended them in such a way as to both secure as the more immediate results, the salvation of men, and as the secondary education, wealth and position. And in this they were wise. Religion *is* the only *sure* and safe guide to mental and social power. Had these men commenced to build academies and colleges, they must have failed. They had neither money to build or men to man institutions of learning, nor indeed scholars to fill them. Thank God! they were not unwise enough to commence what they could not finish; but following Divine direction, they did that which, being *first in importance*, would surely lead to the second. The objection is just as groundless as the cry against our noble General, and our *greater "Martyr President,"* that they were inactive because they were careful, and to some of us seemingly slow. But when the time came, and the army and munitions and *nation* were ready, they showed themselves earnest, and the results

of that care we have to-day in a government stronger than ever before, as our national flag is now respected everywhere, and our army and navy feared everywhere.

So with Methodism in Connecticut to-day in relation to education. Starting as she did, there was indeed *no call* for this effort at the beginning. Then as her numbers increased, and the young were coming and joining in her songs of praise, there began to be a care for educational institutions. And then the Church were prepared to answer to that call. It is said the war made generals ; so Methodism made educators ; and at the time when especially needed, a Fiske and his noble band came to the call of the Master. And the results are seen in part in the following facts. Though we have no academy within the bounds of this State, yet we may justly claim an interest in the two just over the lines of Massachusetts and Rhode Island, the influence of which it would be impossible to state. And then *our own noble University* affords an answer to that objection. The mere fact of its existence may not, but its present position and the work previously performed will fully meet the point at issue, and go to show the present influences and position of Methodism in this State. When we consider that since its establishment in 1831, 910 young men have graduated, and especially when we think of the positions they occupy, we have the means of forming *some* idea of the influence of Methodism in Connecticut. Taking out of this number the 127 who have died, and we have left 404 in the ministry, 36 presidents of colleges, 82 professors, and six teaching in theological schools. Then we have also among these graduates 144 lawyers and 50 physicians ; while the business world feels the influence of a daily contact with 101 of these sons of the Wesleyan, engaged in business pursuits.

What a hard task the Committee have assigned me. The present influence of Methodism in Connecticut ! Who can measure that ! The idea is *vast* and *grand* beyond all conception. To tell the influence of 4,166 years of preaching the gospel, and 6,569 years of teaching and preaching by these graduates is simply impossible. Although it may be said these are not all now in Connecticut, yet they add to the influence of Methodism in the State. When in the terrible rebellion news flew over the wires of a desperate conflict, the gallant charge of our regiment gave Connecticut a name and influence that will ever be remembered and felt. *More than this !* As from the graves of our noble soldiers there comes a

new honor to us as a State, we justly feel a glow of pride, as standing by a soldier's grave we can say this was a Connecticut boy ; so we feel that the 127 who have gone from Middletown to their graves have not ceased to exert an influence. Like the sun hidden to our view by the western hills, they are gilding the heavens with the light that emanates from their disappearing form. Thus we both answer the objection, and suggest a train of thought that may lead to some conception of the influence of our Church in this regard.

We leave this with the mere statement that the "Wesleyan University" to-day, with a property in "real estate and endowments" to the value of \$560,000, 152 students led on by the present corps of professors, is doing more for Methodism, as well as general education in this State, than ever before. We do not speak thus of our denomination as having something peculiar in this respect. Methodism in this is like any other truly religious power or reform. It commenced with the poor, the lowly, and elevated them. *All* true revivals have done this, from Christ preaching to the poor down to the present day ; and the fact that Methodism did with what else she has done, only shows she has followed in the footsteps of the Divine Master.

Some have objected to a hopeful view of the denomination, on the ground that we are not doing as *much* as formerly. It is asserted that revivals are not as common, and that we are therefore lessening in moral power. We acknowledge that there are not as many conversions now in proportion to the number of ministers as formerly. But one fact is worthy of consideration, and that is, this "falling off" commenced more than fifty years ago. It is nothing *new* to us nor peculiar, for other denominations in the State have come to the conclusion that it requires more labor to save men than formerly. A few decades will present a sufficient illustration upon this point :

	Total Increase.	Average number of Ministers.	Average increase to each Minister.
From 1790 to 1800,	1386	11	126
" 1800 " 1810,	1163	11	105
" 1810 " 1820,	1138	15	75
" 1820 " 1830,	1399	25	55

This meets the objection, sufficiently showing that this resistance of truth is not the fault of the present race of ministers, but a fact seen very early in our history. We will not stop here to discuss

the cause, but simply state that this fact is seen in all *other* churches, as well as in general history. Turning away from the light both darkens the mind and hardens the heart.

The present influence of the Church is also seen in the social position of her members. Let us pass, and if possible forget any ostracisms under which our fathers suffered, and with gratitude refer to the fact that that is dying, if not really dead. We are no longer marks to be shunned and kept out of office and honorable positions, but Methodist members and ministers are in the forum and the legislative halls—honored in the several professions, and sought as frequently in proportion to her numbers as others. This leads to culture and refinement, and that to a demand for men of ability and culture to fill our pulpits ; thus these minds acting upon each other add to the influence of our Church. Much more might be said upon this point, and we hope will be by others, but this must suffice for this paper, while we pass to the *numerical* state of Methodism in Connecticut. Going back to 1790, and finding 181 members and five ministers in the State, and then looking upon the present number, we might *shout* as did Mr. Lee, and add, “What hath God wrought !” while others looking upon the Church in some of her struggles—receding some years and struggling to hold her own some others—become gloomy, doubting and desponding. Let us avoid these two extremes of exultation and gloom, and consider the “numerical state of Methodism”—her “past and present”—not as seen in *one* year or *ten*, but a *series* of tens.

The Methodist Church in Connecticut has *not* done all we could wish—perhaps not all she should, but in reviewing her history we have no cause for despondency. She has increased, slowly, we concede, but surely and regularly, to the present time. Each single year has not shown an increase, but from one decade to another she has invariably increased, and generally each successive decade has shown an improvement upon the former one. Thus from 1790 to 1800, her increase was 1,386 ; 1800 to 1810, 1163 ; from 1810 to 1820, 1138 : from 1820 to 1830, 1399 ; from 1830 to 1840, 3,858 ; from 1840 to 1850, 4,111 ; from 1850 to 1860, 2771 ; from 1860 to 1865, 1,430 ; and allowing the increase west of the river the same in proportion to the number of membership as the east side, from 1865 to 1869 the increase would be 2,332. Again, her increase as compared with the population is as follows :—In 1790 she had one member to 1315 of the population ; in 1800,

one to 159 ; 1810, one to 95 ; 1820, one to 79 ; 1830, one to 52 ; 1840, one to 32 ; 1850, one to 27 ; 1860, one to 28 ; 1865, one to 24.

Another item showing her present condition as compared with the past is her Church property. In this the showing is peculiarly interesting, as the Church and parsonages in Connecticut are worth more to-day than all the churches and parsonages added to all the property of all the members in the State in 1830, as most of her members were then poor, while large numbers now are men of wealth ; the effort then to build the few cheap houses which the Church enjoyed the privilege of worshiping in, costing a *much greater sacrifice* than the building of our 165 which we have to-day, though some half a dozen we could name cost more than all the Methodist churches in the State forty years ago.

The summing up the numerical state of the Church in Connecticut affords cause of gratitude and earnest and hopeful labor—gratitude for our past prosperity and present condition, and labor in view of the responsibility for the right use of such means of usefulness. Turning to her membership, we find, including probationers, 20,000 members (20,312), 169 ministers, including supplies, with 174 Sunday schools, 15,831 scholars and 64,833 volumes in the libraries ; affording four volumes to each scholar, whereas in 1842 there was but one volume and one-half to each scholar. We find also the Church owning 166 houses of worship, valued at \$1,046,000, with 72 parsonages, valued at \$120,800, making the whole amount of property belonging to the Methodist Episcopal Church in this State \$1,166,800 ; and if we add that of the University, \$1,762,800.*

It would afford pleasure to note the growth of the Church by a comparison with the State population, and also comparing with her other denominations. For these purposes I had prepared tables, but the time allotted me will not allow the presentation in this paper. I have therefore selected from the many things that presented themselves at this writing such as it is hoped will meet the design

* In all calculations of membership property, Sunday Schools, etc., having them correctly up to 1865, I have allowed the increase since then west of the river to be the same as the east side, showing the exact increase east of the river since 1865, whereas the probabilities are it was much greater, as there are twice as many members west as east of the river. Having written a friend for the statistics of increase since 1865, and failing to receive, I made this calculation.—(B.)

of the Committee who intrusted to me this task. Aware that much has been left out, yet hoping that what has been written is a true representation of our Church, I leave the subject for others.

II.

CLAIMS OF THE EDUCATIONAL INSTITUTIONS OF METHODISM.

REV. WM. NORTH RICE, *Professor in Wesleyan University.*

It is unnecessary to prove the importance of education in connection with religious effort. From the infancy of Christianity to the present time, high culture has been associated with the grandest achievements of the Church. Many of the Apostles and early disciples were, indeed, "unlearned and ignorant men," yet he who "labored more abundantly than they all," by whose instrumentality the cause of Christ gained the greatest of its early triumphs, had received the best education which his age and nation could afford. University professors were, under God, the leaders in the Lutheran Reformation; and, as Methodists, we can never forget that another great reformation commenced in the halls of Oxford. God can, indeed, dispense with earthly aids in the accomplishment of his gracious work; and no amount of education can supply the place of that "Scriptural holiness" which was the inspiration and the power of early Methodism; but of all the elements of temporal power which the Church can make auxiliary to its sacred work, by far the most important is educated intellect.

From these considerations it appears that it is the general duty of our Church to supply her sons with educational facilities equal to the best. How well has this duty been fulfilled? Comparisons are said to be odious, but they are sometimes the most convenient means of eliciting important practical truths. A comparison with one of our sister Churches may show us most impressively how much, or rather how little, our own Church has accomplished in the matter of higher education. The Methodist Church in New England supports one college, with ten instructors, 153 students, a library of 18,000 volumes. The Congregational Church in New England supports six colleges, with 85 instructors, 1,444 students, and libraries containing in the aggregate 204,205 volumes. How

much of this difference is accounted for by the difference in the strength of the two denominations? The following are the so-called "patronizing conferences" of Wesleyan University: East Maine, Maine, New Hampshire, Vermont, Troy, New England, Providence, New York East, Black River, Central New York, Wyoming, and Newark. The last four are situated on the boundary of our range, and their sympathy and aid may be supposed to be divided between Wesleyan and other institutions to the west and south. Omitting, then, these four, our membership in the remaining Conferences is 198,509. The strength of the religious community patronizing the Congregational colleges of New England may be fairly estimated by adding to the entire membership of the Congregational Church in New England and New York that of the Albany and New York Synods of the Presbyterian Church. The aggregate is 288,607. The membership of the Congregational and Presbyterian Churches in the district in question is to that of the Methodist Church about as three to two; while the work in the cause of higher education, measured by the number of instructors, is as eight and one-half to one; measured by the number of students, as more than nine to one; measured by the number of volumes in libraries, as more than ten to one. If a statistical comparison could be made in the matter of scientific collections, the disparity would be even greater, as we have little to be compared with the splendid cabinets of Yale and Amherst. And in regard to the number of instructors and students it should be observed that the professional schools connected with some of the colleges are excluded. Even the Sheffield Scientific School at Yale College is excluded, though that is only partially of a professional character, and might fairly be included as a part of the provision for general higher education.

It may be said that the Methodist Church is less wealthy than the other churches. It must be admitted that the members of Congregational Churches are on the average somewhat more wealthy than those of Methodist Churches, yet no one will claim that the difference in point of wealth is sufficient to justify the immense disparity in educational facilities. These pleas do indeed extenuate our blame, but they do not diminish our necessities. Our young men need advantages for higher education as much as if we were the oldest and richest denomination in the land; and, if it costs us more sacrifice to supply these advantages, we must be

ready to make that sacrifice. These remarks are not made with any disposition to cast undue censure upon our Church. I share in the grateful exultation which all must feel in view of the work she has accomplished. If this were the centenary year, a very credible story might be made even of our educational work. But that time of vain-glorious speeches and unfulfilled promises is past. May it be at least a hundred years before the Church shall see another! Our business to-day is not to award either praise or blame to ourselves or our fathers; but, in an earnest, practical spirit to deliberate upon present necessities and duties.

The first of the specific duties devolving upon our Church is manifestly that of greatly increased pecuniary contributions for our educational institutions. And let these donations be applied to strengthening institutions already established, rather than by founding new ones. One dollar given to an old institution is more to the cause than two dollars given towards the founding of a new one. Our Congregational brethren would be stronger to-day if they had only four colleges in New England instead of six. The oldest and best of our institutions need large donations in order to place them on such a footing as they should hold. It is natural to speak of Wesleyan University, which, from being located in our own State, has a special claim upon our attention. The windowless walls and truncated tower of the new chapel are melancholy reminders of the parable of him who commenced to build and was unable to finish. We need large funds, whose income may be appropriated to the management and increase of our scientific collections and apparatus. An increase of endowment is required to provide for additional professors. All present have doubtless heard with rejoicing of Mr. Judd's munificent donation to the department of Natural Science. But, when the new building is finished, the next question will be, what shall we do with it? It will be absolutely impossible for our present force to do the increased work which will then be imperatively required. The spirit of the age demands a great expansion of our work, by offering facilities for special elective and advanced courses in every department. But our Faculty is inadequate to do justice to the course as it now stands. Let it not be understood that the men with whom I have the honor to be associated desire any diminution of labor. We have devoted our lives to the cause of education in the Church, and we ask no release

from toil. But we do ask the Church to place us in such a position that our labors shall be most efficient. If the Faculty was doubled to-day, every man would be at work as hard as ever, and the good results accomplished would be more than doubled.

Well worthy of our attention is the disparity in the number of students, shown by the statistics which have been quoted. Some of our Methodist young men go to colleges of other denominations. This ought not to be. If our institutions are to thrive and grow, it must be by the patronage of our people. In this matter, as in others, let us be loyal to our Church.

The number of Methodist students, however, in colleges of other denominations is quite small. The great fact indicated by the comparison is that a very small number proportionally of our young men are liberally educated. If our Church is to have a dominant influence in the community, we must educate more of our young men. Educate them not merely for the ministry, but for every trade and profession. For the strength of a church depends upon the educated intellect of its laity as well as of its ministry. Our pastors and leading members everywhere should be on the watch for young men of talent and promise, and encourage all such to seek a liberal education. If in indigent circumstances, they should be aided by loans or gifts from their more favored brethren.

We should thus encourage education in every profession, but in that profession which comes directly under the control of the Church, we should require it. The time is past when an uneducated ministry could meet the needs of New England communities. If God calls uneducated men to preach, he calls them to preach in the back-woods. If God calls men to preach in the thickly-settled and intelligent communities of New England, he calls them first to seek an education. There are doubtless individual exceptions, but they do not disprove the general rule. Let the Church recognize this truth, and require of candidates for the ministry a thorough education; and in case of necessity, let those who are to reap the benefit bear the expense.

We occupy to-day a position of confessed inferiority. Shall we contentedly remain in such a position? Shall we not look forward to a time when our Church shall stand, in education and general intelligence, abreast of the foremost—when our ministry shall be rich in earthly culture as in heavenly grace—when our universities

shall be powerful and dominant institutions, shaping the opinions and guiding the intellectual progress of the nation? And towards the attainment of this consummation, shall not some steps be taken immediately?

SECOND ADDRESS.

The Rev. Mr. Carroll, of Bridgeport, began by quoting a remark recently made at the Woman's Parliament in New York, that every child had a right to be well born. So the educational institutions of Methodism had a right to be well endowed. We ought not to put on the public a weak and sickly institution. It was not well for the cause of education. Our fathers did well in starting our institutions, but we of the present day are not doing what we ought, nor what we can, for liberal learning. He did not know why the Wesleyan was called a university, except on the principle that it marked the point aimed at, rather than indicated the result reached. He deprecated the establishment of another university at Boston. He thought the brother there who does the editorials for *Zion's Herald* in advocacy of such an institution, was lifting matricidal hands against the mother that bore him and honored him. He hoped the brethren of Providence Conference would strongly protest against the movement. He hoped this Convention would speak out with emphasis on the subject. He said the time was come for us to press more earnestly on our laymen the duty of giving their money liberally to support the Wesleyan. He called upon the laymen to come up nobly to the work. The ministry had the heart, but not the purse, to do it. He closed by expressing the wish that the Wesleyan might soon stand in the front rank of New England colleges.

III

INCREASE AND QUALIFICATIONS OF THE MINISTRY.

REV. ARZA HILL, *New Haven.*

The ministerial force of the Methodist denomination ought to be increased at least five-fold. The great spiritual field that lies spread out before our Church in this country for its occupancy, without in the least infringing upon the rights of other denominations of

Christians, is at least 15,000,000 of souls. And this field, like the one to which the Saviour referred, is "white already to harvest." None was ever more so. Lying at our very doors, with no peculiar obstacles to oppose, and with the best of appliances at our command, nothing seems to be needed but good, earnest laborers, to go in and occupy it. The prayer still needs to go up to "the Lord of the harvest, that he would send forth (more) laborers into his harvest." For the occupancy of this vast field we have only about 30,000 ministers, both traveling and local, in all the different branches of the Methodist denomination. There is therefore on an average only one minister for every five hundred persons. This bare statement is sufficient to show that there is a great lack of laborers. And yet this statement looks better than the real state of the case is. From this thirty thousand ministers, quite a deduction must be made for those who, through lack of disposition, or a lack of proper management in giving them a field of labor, are doing but very little, if anything more, than ordinary members of the church; leaving the number of ministers actually engaged in earnest, zealous efforts for the extension of the interests of Christ's kingdom considerably less than 30,000. Were the work therefore equally divided, the number placed under the care of each minister would be considerably more than 500. A large increase is needed. Connecticut, when considered alone, exhibits a little better state of things than the whole country; there being in this State one minister to about 400 persons. But we should furnish our quota for more needy fields; so that the general estimate gives the surest statement of our duty. A large increase is needed therefore both in the traveling and local ranks. We need more preachers in the regular work, to occupy several different fields. Some of our churches, particularly in our large cities, have too many members. They are unwieldy, and there is of necessity in them a great waste of powers. They seem to forget that it is equally their duty to enlarge the place of their tent, and stretch forth the curtains of their habitation, and lengthen their cords, as it is to strengthen their stakes. In their zeal to make their own Church strong, they forget that the missionary work is binding upon them. Our churches do not swarm enough. In many places we need more churches, more conveniently located for the people. And an increase of churches will call for an increase of pastors. Then we need many, who, with the same spirit of zeal and self-sacrifice

which characterized the early Methodist preachers, may occupy new fields, and build up churches where none now exist.

And there is a very large and very important field open for local preachers to labor in. The history of Methodism shows that lay preaching has been a very important element in its growth. This element is gradually dropping out, and we are losing vastly by it. And local preachers should not be regarded merely as a reserve corps, to officiate in the absence of regular pastors, or to take charge of feeble churches ; but in every neighborhood, where a few families can be collected for religious worship, there should be a local preacher, or an exhorter—and exhorters are in reality only another order of lay preachers—to take charge of meetings. And they should hold religious services in these localities as frequently as circumstances would allow, and conduct them in such ways as good judgment would decide most profitable. And they should, so far as possible, enlist the coöperation of Christians living in such neighborhoods ; and thus our people would become more generally engaged in active labors for the spread of the Gospel, by which their own souls would be abundantly refreshed and built up in the graces of the spirit ; and we should have fewer spiritual dyspeptics in our churches. Glorious would be the results of holding such neighborhood meetings. God's people would be filled with peace and joy, and sinners would be converted by multitudes. There is not only therefore an ample field for all the local preachers we already have, but for a vastly larger number.

As to the qualifications of the ministry, they are threefold—natural, educational, and spiritual. Those who would break to others the bread of life, should have, in the language of our Discipline, “gifts, as well as grace, for the work.” They should possess “in some tolerable degree, a clear, sound understanding,” so as to have “a right judgment in the things of God,” and “a just conception of salvation by faith.” They should have clear ideas of the great, essential doctrines of our holy religion ; and they should have that degree of practical common sense that would enable them to judge rightly concerning time and places, the manner of presenting those doctrines, so that others would be led to embrace them, and be saved by them. And with a sound mind, there should be united a good degree of utterance ; so that they may “speak justly, readily clearly.” When God has endowed any person with these natural gifts, we judge that with a proper educational and spiritual prepar-

ation, he is fitted to enter into the work of the Great Master as a minister. The amount of education necessary to qualify one for the ministry, depends very much upon the field of labor. Where the people are uneducated, it is not necessary that the ministry should be highly educated. A majority of the early Methodist preachers were not deeply versed in book knowledge, but they preached to audiences, to a very large extent like themselves, unlearned ; and they did a great and noble work, for which they have been crowned with bright diadems in glory. At the present time it is not necessary that the most of our local preachers should be highly educated. And those in the traveling connection, who labor in localities where the common district school, teaching only the most rudimentary branches, furnish the highest facilities the people have for education, need not pass through a classical college or a theological seminary to prepare them for their work. But there are other localities where the people are cultivated and well informed ; knowing not only what constitutes a good sermon, but a well-constructed and well-arranged sermon. Their tastes have been cultivated by lyceum lectures, and other means, and they have become accustomed to able and finished addresses. To prepare weekly such discourses as will attract and edify such a people, much culture and study, and extensive training of mind is needed. If a minister occupying such a position lacks in culture and polish, nothing can make up fully for that lack ; his ministry will be comparatively a failure. There is also another reason, why in many places an educated ministry is needed. The spirit of inquiry is abroad. The signs of the times are, that the period is rapidly approaching when we shall have to preach more philosophically. The teachings and commandments of God are based on the nature of man, and we shall need, nay, we do need, to prove this logically, and not merely to assert it dogmatically. There are minds that will not be edified except they can see, at least to some extent, the reason of things. And this is not a cause of regret, but rather of rejoicing ; for a more perfect understanding of the nature and the reasons of God's plan of salvation will fill the hearts of men with greater admiration, and gratitude, and love ; and produce a more evenly balanced, and a higher type of practical Christianity. The times then demand that many of our ministers should be thoroughly educated ; and God will ever have his workmen adapted to their work. When the Gospel was to be sent to the Athenians, Peter was not chosen

for that work. And yet he had many elements of strength in his character ; especially that ardent love, and that overwhelming zeal, which gave force and promptitude to his every movement. Dr. Hamilton has well illustrated this trait of his character. He says : “Is there a rumor of a resurrection from Joseph’s tomb? John’s nimbler foot distances his older friend, but Peter’s eagerness outruns the serener love of John, and past the gazing disciple, he bolts breathless into the vacant sepulchre. Is the risen Saviour on the strand? His comrades secure the net, and turn the vessel’s head for shore ; but Peter plunges over the vessel’s side, and struggling through the waves, in his dripping coat falls down at his Master’s feet. Does Jesus say, ‘Bring me of the fish ye have caught?’ Ere any one could anticipate the word, Peter’s brawny arm is lugging the weltering net with its glittering spoil ashore ; and every eager movement is answering beforehand the question of his Lord, ‘Simon, lovest thou me!’” But something more than force and energy was needed in the men who should preach the Gospel at Athens. He must be a man of education and refinement, so Paul was sent ; a man of great cultivation, of extensive information, of wonderful logic, capable of grappling with the various schools of philosophy ; and able to enchain his audiences with his marvelous eloquence, as he did on Mars Hill, so that he was set down by the Athenians as equal to Demosthenes and Æschines. And to-day, where the people are cultivated, God calls for an educated ministry.

But all other qualifications for the ministry will be of but little worth without the spiritual. He who would successfully preach the Gospel of the Son of God, must be a man mighty of faith. And his faith must rest for its basis upon God, and upon his promises, and not upon surrounding circumstances. When he preaches, he must not only desire that God will bless his labors, and hope that he will do it, and pray him to do it, but he must fully expect him to do it. If he is laboring in the way that God has directed, then he has a right to expect that God will own and honor his labors. Says a certain one who has been eminently successful in winning souls to Christ, “Faith is as necessary here, as is fire to produce heat. Persons may perish in the cold, surrounded with good fuel, for the want of fire to kindle it ; so men can go down to eternal death, under the ablest presentation of truth, just for the want of faith in God on the part of the preacher and those that hear.” It is said of Barnabas that he was “a good man, and full of the Holy

Spirit of faith," and what is the recorded result? "Much people was added unto the Lord."

To strong faith should be added ardent love. When Jesus sent forth his disciples to evangelize the world, he did not bestow upon them vast wealth, nor clothe them with regal authority, nor give unto them superior worldly knowledge, but he gave them what was infinitely better, the legacy of love. "A new commandment," said he, "I give unto you, 'That ye love one another.'" Armed with this holy principle, He sent them forth to combat with sin in all its multiplied forms, and they gained a most glorious victory. A story is told by a very successful evangelist, concerning himself, illustrative of the power of love to melt the hearts of sinners. He began a series of meetings in a certain place, and labored for a length of time with no success. He wondered at it. While praying in his closet, God revealed to him that the difficulty was in the coldness of his own heart. He resolved at once to spend the night in prayer, to secure the lost blessing. And says he, "O the struggle of that night! Hour after hour I wrestled alone with God. * * * I renewedly and repeatedly gave myself to the Saviour, determined not to let the angel depart until my heart was filled and melted with the love of Jesus. Toward morning the victory came. The ice was all broken, melted, and carried away; the warmth and glow of my first love filled my heart; the current of feeling was changed and deepened; the joy of salvation was restored." In the morning he went out, took the unconverted by the hand, and said the same things to them as on the day before; but now they were all melted into tears over their sins and their danger. The work began at once, and an extensive revival was the result. Brethren, if we conquer at all, we must conquer through the omnipotence of love.

But, to crown all other qualifications, the minister needs the baptism of the Holy Ghost. Christ directed his disciples to tarry at Jerusalem till they were fully anointed, and filled with the Spirit. They could have accomplished but very little without this. The great secret of winning souls to Christ consists in having our own hearts filled with the Spirit of God. No amount of intellectual greatness, no possible degree of effort can be substituted for this. The most finely polished sermons, and full of most excellent thoughts, will fall powerless, if unaccompanied by the mighty energies of the Holy Ghost. "Not by might, nor by power, but by my

Spirit, said the Lord." Above all things, the minister should seek constantly to have the presence of God's Spirit, clothing his labors with power. He should struggle days and nights, if needful, with God in prayer, till the Spirit comes down, and he feels that he has power with God, then will he have power with men, to lead them to Christ. May God baptize every minister of Connecticut with the Holy Ghost, and may this Conference year witness a revival in every charge throughout the State ; better still, may ministers everywhere be able to preach "in demonstration of the Spirit and of power," and may God's cause be rapidly extended throughout the world.

SECOND ADDRESS.

REV. I. SIMMONS, *Norwalk.*

In the last published Minutes of the New York East Conference I find fifty-nine appointments "left to be supplied." These are mostly supplied by local preachers, although about one-half of them have been formerly supplied by regular conference preachers. At the Session of this Conference, immediately following the general business panic and religious revival of 1857-8, and during the first years of the War, there were many candidates for Conference admission, as also in the New York Conferences, rejected for want of room. From these facts we may infer that panics in business and revivals in religion are naturally followed by an increase of ministers. Some doubtless enter the ministry as a profession who would leave it if a suitable situation were to offer. They make preaching a "forlorn hope" to the other more lucrative professions and trades. But it is to be hoped that these are few, and that revivals of religion, sanctifying and calling out the latent energies of our young men, are the prolific sources through which the ministry is to be increased. Our converted young men should be sought out with reference to this. They should be put at once to the preliminary work. Set them to leading classes and exhorting the people, and they will have a local preacher's license in their hands before they know it. I fear we lose valuable men to the ministry by insisting upon a collegiate education. This is all-important, but the Methodist Church must not reject the ardent men, who want to preach and whom God wants to preach. Education is valuable, not for city preachers merely, for my experience is, that our New England country con-

gregations are as good judges of preaching as can be gathered anywhere ; but the want of a classical education should not deter the young man who burns to save souls, from entering the work. If he has diligence and good common sense, he will succeed. And this leads me to notice the minister's qualifications. First of all, he should be *called of God*. When God calls a man to preach, he is three-fourths qualified. I believe in the call. There are too many professional preachers. Dr. South says : " There are many men thumping their heads against the pulpit, who would flourish finely at the plough." Men must be stirred with a Divine commission. Then God will 'give them a place and adapt them to it. If they study Divine Providence on their knees, the road will be opened before them, and if age and circumstances permit them to go to college, and God sees it best, then let them go, but let them be sure of the call. Another qualification is *a belief in the Bible*. Much is said of infidelity. Let the pulpit stand firm in doctrine and there is no danger from the pew. If a man only half believes in future punishment, how can he preach that thrilling Bible truth as he ought. If he believes in a probation after death, how can he present the solemn facts of the judgment as he ought? We must preach from the Bible, and the whole Bible, as it is. The minister must know how to blend fearlessness with tenderness in preaching. There is need of sharp cutting, but done in love. There are men who pray long and loud in our prayer meetings, whose purses have never been consecrated to God. They need the plain truth. Sinners are the same now as ever. There are " Pharisees " and " Hypocrites " now as there were in Christ's day, and we must not fear to give them their right names. Above all, the minister must have a holy heart. Oh, we must see in every man, however wretched and depraved, an image of the blessed God, and we must have a holy zeal to save him. A holy heart we must have. Get the education if you can, but be sure you are baptized with the Holy Ghost. Then you cannot fail. With these qualifications, a call from God, an unshaken faith in the Bible, faithful dealing with men, like the old prophet with the wicked Ahab, and John Knox resisting the claims of Mary Stuart, and withal a heart that honors and feels within it a living Saviour, and you must succeed. May God make us such ministers, and increase our numbers manifold.

I V

THE DUTY OF THE CHURCH RESPECTING THE SUPPORT OF THE MINISTRY.

OLIVER HOYT, Esq., *Stamford.**Mr. President and Brethren of the Convention :*

I have been requested by your Committee to occupy a few moments of your time in discussing the question of ministerial support. The principal reason why I was chosen for this purpose, I think, was because I have had some practical knowledge of the subject.

You will not expect from me a well-prepared essay, but rather, a general talk about the subject.

The Bible clearly teaches that "The laborer is worthy of his hire," and "they that preach the gospel should live of the gospel." This must be so from the very nature of the case.

The peculiar character of the ministerial office and work, necessarily occupies all of the minister's time, which, if he is faithful to his trust, debars him from engaging in any secular pursuit, whereby he might provide for his temporal wants. The preparation of two or three sermons every week, the faithful visitation of the families connected with his Church, the personal attendance upon the social meetings, and other duties connected with the service of a faithful minister, affords as much mental and physical labor as he is capable of bearing.

It is easy for us to understand that with the general advancement of education among the masses of the people, a greater degree of culture is demanded of those who occupy these high places now, than in times past. It has been a cherished notion with some of our laymen, that a minister must be kept poor in order that he might grow in grace and become holy, that the less he had of this world's goods, the less he would think of them, and would the more surely seek for those things that are heavenly and divine. I think, however, there are few men in the Church at the present time who believe a minister will preach a better sermon when he is suffering for the necessities of life than when all his necessary wants are supplied. If he enters his home and sees there his family suffering for food and clothing, will his interest in the people he serves be increased, especially if they are able to satisfy his reasonable wants? Will his prayers be any more fervent or effectual in their behalf?

There is no doubt but that our Church has lost from its pulpit some good and able men, because their support was so meagre they have been obliged to provide more liberal support for those dependent upon them, and have thus been lost to the Church as ministers. The Church has also suffered from the semi-secular character of some of the ministry ; their interests becoming divided, they neglect their habits of study and become less and less acceptable as preachers.

While I do not believe the pulpit should be the road to wealth, I do think its occupants should not be ground down to penury. I have heard a story of a Presbyterian minister, who was on very short rations—going to one of his Deacons, he asked him for a loan of \$5.00. After the sermon he returned the money to the Deacon, who inquired of him why he borrowed it? His reply was, that he could preach so much better when he had a little money in his pocket. The remedy for these evils is a reasonable and fair support of the pulpit.

We as laymen should abandon the idea that the support of our ministers is a charity. We should feel it as much our duty to pay our ministers their wages as any other debt. It is very unpleasant for our minister to feel that he is supported by a charity.

He is a laborer in God's vineyard, and as "The laborer is worthy of his hire," we should not only pay him his wages, but do it promptly and willingly. How much anxiety our ministers would be saved, if the small pay they receive came regularly and at stated times, so they could depend upon it. I think it fair to say, that the laity of the Church are not alone responsible for the meagre support the ministers of our Church have received in years past.

They came to their fields of labor not only to proclaim the glorious gospel of our Lord Jesus Christ in its fullness, but also to combat that erroneous doctrine, that salvation was provided for a certain part of mankind, without regard to their own volition, and that the other portion would surely be lost, because God had decreed they should be, from all eternity. This doctrine they regarded with such horror that they hurled their arguments against it with great vigor, and on the other hand presented the sublime teachings of the world's Redeemer, without let or hindrance : that salvation was provided for all men "Without money and without price, that whosoever would, might come and take of the waters of life freely." They dwelt so much on these glorious truths that they impressed

the people that the gospel was very free indeed, and did not require of them much money to support it. They were also impressed with the idea that what they did pay was given away, instead of being clearly taught that it was an obligation that they owed to the Lord and were bound to pay. It is true even to this day, when money is wanted to pay the preacher, or carry on the enterprises of the Church, the word *give* is constantly used. If we consider the way we have been instructed by these noble men of the past in financial matters, and then consider the progress we have made in the support of our ministers during the past fifteen years, and consider the amount of church building we have done, and also remember the ten millions of dollars we raised during the centenary year, it seems that we ought to thank God and take courage ; especially as we look forward to the future, we have reason to be fully satisfied with the prospects.

You will pardon me for alluding to the subject of Lay-delegation, as that is not specifically named in the programme, yet it is so closely allied to the subject of discussion that it seems very proper to refer to it, as I believe the accomplishment of this reform in our policy will greatly add to the comfort and support of those who occupy our pulpits. It is a principle of human nature that men who are called to assume responsibilities become interested in them. This principle has been to a great extent ignored in the policy of the M. E. Church. The ministers have done the planning and governing, and have said to the people, carry out our rules and obey our laws, and we like good loyal subjects have been quite as obedient as we could have been expected to be under the circumstances. But I do not care to find fault with or complain of the past ; there is so much to be said in honor of the truly noble men who have controlled the destinies of Methodism, that it seems almost out of place to censure their policy. Probably no body of men since the days of the Apostles have been more earnest in their labors or more self-sacrificing in regard to the earthly gains that should accrue to themselves as the result of their toil.

Notwithstanding this, and the blessed results that have attended their ministrations, it is a cause of devout thanksgiving that we are on the eve of a brighter day for our beloved Church. The recognition of the right of self-government by the people, and the putting in practice of the same, will be a new era in our history that ought to make the people of God shout aloud for

joy. But some one may say, are you not too sanguine about the speedy accomplishment of this good work? I think not. It seems to me that after the General Conference has voted in favor of the principle of it for three successive sessions (if the people desire it) and after the Annual Conferences have repeatedly re-affirmed the same, after which it was submitted to a vote of the people on terms and conditions deemed wise and prudent by the Conference, and after such an overwhelming majority in its favor by the people, that our beloved ministers are not willing to go back on their own record and disappoint the just expectation of the people.

So I am fully prepared to believe that the good time a coming is close at hand. I can scarcely think it possible for a body of Christian ministers as intelligent and honest as are those of the M. E. Church, to make such a monstrous mistake as to vote down this reform in full view of the facts in the case.

The interests and welfare of the Church forbid it; the honor and good faith of the ministers forbid it; the interests of the Redeemer's kingdom on the earth forbid it.

But if they should reject it, what shall we, the laity do?

I think we should labor on and wait to see our hopes realized. We have removed the sad reproach that has rested upon us for the last eight years, by the recent vote, that we did not desire self-government. We now occupy no equivocal position on that subject, and do not doubt but that the clergy will very soon see eye to eye with us on this question and make it a part of our policy at no distant period, even if it should fail at the present time. I love to contemplate the glorious future of Christ's kingdom, and the part that our Church is to take in extending it. It seems to me that when this reform becomes an accomplished fact, that there will almost necessarily grow up a stronger bond of union between the clergy and laity, and that the laity will more tenderly care for their temporal wants and relieve the ministers of many secular duties to which they have hitherto been subjected. Being thus relieved, they can give their whole time to the work of the ministry and the preaching of the word.

Meantime, the laity will come up more and more to the responsibilities that God has placed upon them, and the Church, thus energized, will go forth with renewed power to accomplish its great mission in the earth. The doctrines of Methodism are true and in accordance with God's word, and are therefore adapted to the

wants of a fallen world. If Methodism shall in the future be true to itself, there will be such results following in its trail as shall astonish the world. Thus far she has only formed her skirmish lines, and carried the outposts of the devil's territory. The great work is yet to be done, the forces of evil are still very strong, and it is the duty of all that love our Lord Jesus Christ, to be valiant soldiers in the great army of the Lord. If we as a Church shall do our whole duty ; if the ministers and members, one and all, shall buckle on the whole armor of righteousness and go into this work of subduing this world to Christ, victory will crown our labors, and the devil's kingdom will totter to its fall, and ere many generations shall have passed away, the name of our Redeemer shall be sung, from the rising of the sun until the going down of the same.

V

THE INTRODUCTION OF METHODISM IN CONNECTICUT WHERE IT DOES NOT NOW EXIST,*AND THE BEST METHOD OF FURNISHING MINISTERIAL SERVICE TO FEEBLE OR SMALL CHURCHES.

REV. A. C. EGGLESTON, *Hartford.*

Methodism is, I take it, a machine, or, if you please, an organization for the spreading abroad of "Scriptural holiness" throughout the land. By "introducing Methodism," then, as the proposition has it, we mean the introduction of Bible Christianity into places where it does not now exist.

At first sight this seems like a very momentous question. It startles us. It seems like one of those world-wide, all-embracing subjects, before which men and angels might well pause and ponder. But, really, the more I consider it, the more am I impressed with the conviction that essentially we have already as Methodists demonstrated this proposition. How shall I indicate to you my thought—here in "Connecticut," where two hundred and fifty years ago the Pilgrim Fathers introduced Congregationalism. They are sleeping all around us to-day—those grand old Puritans who were ready to give up homes and friends, and substance and blood for the religion they loved. I seem to see rising up before me the shade of one of those noble men. "Methodism," he says, "had its beginning only

one hundred years ago. I had been dead a hundred years, then, yet you say that you Methodists have mapped out the whole United States into annual Conferences!" Yes. "You have thrown a network of circuits and stations and preaching places over the entire country?" Yes. "How have you done this?" "Why," I should have to answer, "in the Providence of God, a company of German-Irishmen, who had heard John Wesley preach, and whose hearts the Lord had opened, came to this country, and after a little they began to pray and to exhort one another—then the Lord opened other hearts; the little flame of Divine love which they had brought with them across the ocean began to kindle; the leaven of righteousness began to work. Then Mr. Wesley, hearing of this work of God, began to send over his preachers, saying, "Go preach the Gospel. I let you loose upon the Continent of America." Then there was the preacher and the Bible, and the twos and threes met in Christ's name. They were scattered abroad, but they went everywhere, preaching the word; and wherever they met they sang, they prayed, they exhorted, and they took up collections, and the Lord added to the number daily. "The word of God grew and multiplied." Then would he not ask, "Don't you know how to introduce Methodism into places where it does not now exist?" I answer, "I think we ought to." "But didn't you preach in a rigging loft in New York, in Philadelphia, in Baltimore?" Yes. "Haven't you preached in log cabins and log churches?" Yes. "Do you not boast that you have preached in cellars and garrets, in kitchens and parlors, in barns and fields?" Yes. "Then do you not know how to present the Gospel to the poor? Do not you Methodists know how to furnish ministerial service to small or feeble Churches?" Well, we ought to—we do know. We have already solved this problem. It is foolish to waste time in its discussion. The real question for us as Methodists is, Do we desire to carry on this work? Is it our duty to carry on this work which has been left us as our heritage by the fathers? If this be our duty and our desire, then let us be Methodists in heart and life and labor.

Whatever other denominations may have to discuss and consider, as for ourselves, this machine called Methodism is, if you will allow the expression, an auger that bores—a sword that cuts—a weapon that conquers. Let us use Methodism as though we believed in it. Let us have less talk about the changes of times and

customs, as though we were fearful that the powers or usefulness of our institutions had passed away. The fact is, that heart-broken penitence, wrestling prayer, and faith that works by love, are constant quantities, and may never be eliminated in working out the problem of the soul's salvation.

Methodism, as a piece of ecclesiastical machinery, presents, in my view, the best means of introducing Christianity into places where it does not now exist, and of furnishing ministerial service to feeble or small societies. For my part, I believe in it—every wheel of it—its class-leaders and local preachers, its presiding elders and its bishops. In the carrying out of our work as Methodists there is needed just now, in my judgment, (1) a more authoritative and vigorous administration of affairs by those *in authority*. Our Bishops are placed in authority over us, as the leaders of our aggressive army. Let the General Conference hold the Bishops to a strict accountability. Let the Bishops accept the responsibility as well as the honor of the office given. Let them have a sharp eye upon the Presiding Elders ; let them appoint to that office men of physical, intellectual and spiritual ability. The reason that the office of Presiding Elder is in such ill-repute is, that too often the Elder has only “*traveled*” his district after the letter of the discipline, without taking as a leader the general oversight and direction of the work. The Conference is divided into districts—over the district is the Presiding Elder. If there be a village springing up, or a city rapidly increasing in population, the Elder should know it. His voice should be heard bidding this local preacher and that, “Go work yonder,” saying to this Church or that, “Enlarge the place of thy tent ; break forth on the right hand and on the left.”

So, if there be feeble Churches brought low by an absolute decrease of population—for the inhabitants here in Connecticut are leaving the hill-towns and settling in the valleys—let two or more of those be joined in circuits, so that a fair support could be given to the pastor. The circuit system belongs to Methodism, and there are not a few first-rate ministers who are aching to try their hand at old-fashioned circuit work. So also, if there be a Church in danger of falling, being overburdened with debt, the word of the Presiding Elder should rouse enthusiasm and sympathy all through the district. Moreover, let the hand of authority be felt in the pastorate, not as though we were lording it over Christ's heritage, but as having the care of souls upon us.

(2.) But in order to do this, there needs to be a more willing and hearty subordination on the part of those *under* authority. There is no power in the hands of those in authority among us, only as we yield it. Ours is a voluntary compact. There are no fearful penalties attached, if we be disobedient or careless. We ought to understand, however, that by our disobedience we become covenant-breakers, and by our carelessness we repudiate our publicly professed convictions. There is too much resistance to regularly constituted authority among us. The member pays little attention to the exhortation of the leader—the leader gives little heed to the voice of the pastor, while ministers and people too often distrust the judgment of the Elder, and thus complicate and hinder the work of the Bishop.

Now, if we believe in Methodism, why should we not give a more willing and hearty subordination? The soldier obeys his officer, and glories in yielding a ready and willing obedience. How can we, with the example of our Blessed Lord ever before us, “who took upon himself the form of a servant and become obedient unto death, even the death of the cross,” hesitate to yield a ready subjection unto every ordinance of the Church for the elect’s sake. Is it not a faithful saying, “If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.”

(3.) But in order that we may thus readily and heartily “obey them that have the rule over us,” and submit ourselves, we need a great increase of the love of God.

I take it, our machinery moves more slowly and less powerfully than formerly, not because the wheels are wearing out and becoming useless, but because the furnace fires are slacking. And so I say that the real question for us to ponder in our hearts is, Do we really desire to do this work? O, my brethren, does the great love of Christ so burn in our hearts that we feel that the poor must have the Gospel preached to them; that feeble Churches must be sustained; that not only Connecticut, but the whole world, must be brought under the sway of the Redeemer?

John Wesley, one hundred and thirty years ago, feeling this great love throbbing in his heart, would not allow his sphere to be limited, or his opportunities to be circumscribed, but cried out, “The world is my parish.” To this heritage we, as his sons in the Gospel, have come. But to accomplish this work we need the same inspired zeal and burning love.

VI

OUR SUNDAY SCHOOLS: THEIR PRESENT CONDITION, AND HOW THEY MAY BE IMPROVED.

REV. J. M. BUCKLEY, *Stamford.*

The Rev. J. M. Buckley made the first address, and spoke substantially as follows :

Assuming that the Sunday schools of Connecticut resemble in most particulars those of other parts of the country, I shall inquire what can be done to improve them.

1. The principle of moral and religious authority should be made, to exert a greater influence. The true Protestant theory of Sabbath school authority is that the parents, who are responsible to God for the training of their children in the nurture and admonition of the Lord, have surrendered them for instruction during a given period to the Sunday school teacher. For often the school is managed as though the sole purpose was to humor the children, the evils of which are too obvious to need extended remark. Many schools are mere mobs of unruly children, governed, if at all, on the "sugar candy" principle.

2. The hymns which are sung might be greatly improved in many instances. There are two evils to be noticed :

1. Many are meaningless and depraving to the taste.
2. Others teach false doctrines.

Of the first, several examples were given, such as—

"O golden Hereafter !
Thine every bright rafter."

Even the books compiled by the late W. B. Bradbury were found to contain many silly compositions. The speaker denounced many hymns taught to children as "swashy."

Of the second, the chorus—

"Jesus pays it all—
All the debt I owe,
And nothing, either great or small,
Remains for me to do,"

was spoken of as teaching a kind of antinomianism, under the influence of which multitudes are living just as their desires lead them, all the while trusting to Christ to save them.

3. Object teaching and modern modes have in several cases superseded valuable modes of the past.

a. The Catechism is not studied as it should be.

b. The words of Scriptures are not memorized.

c. Clear ideas of the fundamental doctrines of God's Word are not carefully imparted. Things of minor importance are illustrated and illustrated, until the child knows little or nothing. The speaker doubted whether children of fifteen or sixteen years of age in the Sabbath school are as well acquainted with the Word of God and the principles of religion as those of the same age, ten years ago, were at that time.

4. The time allowed for the school should be longer and at a more appropriate hour.

The cramming method, which prevails in many places, was commented on ; preaching at half-past ten, Sunday school immediately after ; preaching again at one or two, and the whole work done, except a prayer meeting, in the evening. The speaker held that while neither the second sermon nor the prayer-meeting should be given up, the Sunday-school should be held in the afternoon, having from one and a half to two hours. Other suggestions were made, but the elaboration of those which have been stated contained the substance of the first address.

SECOND ADDRESS.

REV. E. J. HAYNES, *Norwich.*

The best way to make anything "go," is to inspire an interest in it ; to feel an interest, appreciate its importance. Now for the relative importance of the Sunday school. For the last twenty years three out of four who have been added to the Methodist Church have been converts from the Sunday school. In the Baptist Church I have been informed the proportion is still higher, as four to five ; in the Congregational Church, about the same as in the Methodist. Is it not an important branch of Christian labor for evangelization ? Yankees reduce everything sooner or later to a matter of dollars and cents. Let us do so here. Suppose we take the salaries of the ministers, add six per cent. on the Church property in parsonages and churches, then take the money necessary to carry on the Sabbath schools, and set off against these sums the number of men and women converted in and the number converted

out of the Sunday schools, we shall find that it "costs" \$30 (about) to convert a Sunday school scholar ; and \$100 expended to produce the same result outside this agency. And yet Church members object to giving so much for the Sunday school interests.

Even in a political aspect, the Sunday school is the most interesting institution in the country. As it is the soundest wisdom of political economy that the masses in a republic should be educated, so in the mind of every true Christian citizen the *sound* political future depends upon the moral character of the voter. Such moral training is secured in these schools ; and it is here only that a systematic effort is thus made most successfully. We have virtually a State religion—it is the religion of Christ, with the right of every man to interpret it as he please. It is then the Bible. The Bible is the corner-stone of Protestantism. From the New Testament do we derive our ideas of a republic. Jesus Christ was the first great republican, with his announcement, "Thou shalt love thy neighbor as thyself." Thus do we professedly, as Christians and as citizens, stand on the foundation of the Scriptures. Now, where do we study it ? Not one-third of our population read three chapters a month. Many Church members neglect systematic or habitual reading. The Sabbath school is an organized effort for the study of the Word.

And this same phase of the question loses none of its seriousness when we remember how many sects we have in America who nominally believe in the Bible, but practically esteem it lower than the authority of a man's "own better judgment" or the word of the priest—when we fully appreciate the dangers, political and social, of the mighty influx from the plethora of the Orient—when we remember that there is an "irrepressible conflict" soon to come between the Catholics and Protestants of this country, when the latter will need all their girded strength and a combination under the strongest leader (Methodism) to accomplish a victory. Write the Bible all over the heart of the young. Forty years will show it truest foresight. It is a remarkable fact that the Catholic Church (a Church which has once declared herself infallible, and we wait to see if she shall again put her foot into her own dish at the Ecumenical Council) has been willing, on account of the immense advantages to be derived, to *borrow of the Protestants the Sabbath school*, a deed which gives the lie to the legislation of her earlier years. In the old cathedral of Cologne I have seen five thousand

children who, on their way to the day schools, were sent thither by their parents an hour before the day schools began in the morning, and there kneeling on the stone floor under the springing arches of the venerable pile for an hour, saying their catechism through with the most magnificent accompaniment of organ music I ever heard. They will not forget such teachings this side of the grave.

In reply to Rev. Mr. Buckley's criticism on certain hymns : Half of the alleged "ridiculousness" of the hymns instanced was made to appear from the tone and way in which the gentleman read them. This is proved by the fact that the familiar prayer,

"Now I lay me down to sleep,"

would be made to appear ridiculous by the way in which it might be read. Also, in regard to the hymn severely criticized—

"Jesus paid it all,"

I assert that *there are times* when that hymn is appropriate and of soundest theology. For instance, when a poor sinner is trembling at the mercy-seat and cannot be persuaded to trust to Christ, but is struggling with the feeling that he himself must yet do something more. Then it is *help* to the penitent. Christians love to feel, also, at times that, having done their best, the case is safe with Him who "paid it all"; and if they have been faithful, "nothing great or small" is for them to do. The results are safe with God. Therefore there are times when it is appropriate. This was the point endeavored to be made. Mr. B. knocks over a "man of straw," when, in reply, he pummels another foe—Calvinism. He did not assert that.

No "terms of endearment" are out of place with Christ as with God himself. Translate "Abba Father" "Our own Father." Acts speak louder than words, and so the "Beloved disciple leaned on Jesus first." The term "Lord" is one of endearment. The little girl was right when she criticized Mr. Beecher as speaking of Christ as though he were his "*Cousin*." Mr. Beecher should have spoken of Christ as his "*Elder Brother*." Our Lord himself was said to encourage us: "Henceforth I call you no longer servants, but *friends*." Give me to think of and teach Jesus as the dear, the tender Friend whom my mother brought down to my childish comprehension by the tenderest adjectives our language can boast. Where we *love*, familiarity never can breed contempt.

VII

HOW TO SAVE OUR YOUNG PEOPLE IN THE CHURCH.

REV. DR. CUMMINGS, *President of Wesleyan University.*

The discussion of this topic was opened by Rev. Dr. Cummings, President of Wesleyan University.

He urged the great relative importance of this subject, as having a peculiar claim on the attention of the Church, that must regard the youth as its hope and future power. At the present time, this class has an undue influence in the Church and State, and there is a tendency to neglect the teachings of age and experience. The increase of privileges and the rapidity with which familiarity with great truths, connected with men's salvation, now comes, have shortened the periods of influence, and intense activity is now required to secure a result to which formerly years were given.

The Gospel presents the means for saving the young as well as the old. It is adapted to all classes and conditions, and the answer to this question will be found, in the teaching and application of its truths.

The announcement of this subject seems to sanction the somewhat prevalent idea that there is, to some extent, a failure on the part of our Church to secure youth and retain them among its members.

The correctness of this idea was questioned, and it was suggested that a Church that has gained so rapidly in membership cannot have suffered with reference to this class as great a loss as has been supposed.

It would be arrogant for any one Church to suppose that it can become universal. Each one has something in its forms and usages that renders it specially attractive to a class. It will be found that the Methodist Church has secured a large proportion of those whose views and characteristics would lead them to an association with it.

It is difficult to unite in our Church organization equal efficiency in extending the truth, promoting revivals, and in confirming and strengthening in the truth, those converted. Thus far our Church has been most successful in the first of these objects; for the second, churches having a long pastorate have special advantages.

Other churches permit the separation into classes of similar tastes

and desires. There is, in our country, notwithstanding its republican principles, as rigid a spirit of caste as in any other land. The peculiar organization and polity of our Church, does not in the least favor this spirit. It connects all classes under the same ministry, and presents the same privileges to all. It is probable that some families or their children having become prosperous, leave it for more select associations. To retain this class no sacrifice of principles or change in Church economy should be made.

Another cause for a want of influence is the rigidity of the rules and discipline of the Church relative to conformity to the world in amusement and things of a kindred character.

Youth is fond of pleasure, and it is natural to select churches that will allow the greatest liberty. It does not love self-denial and the discomforts it brings.

It is feared the church is yielding in this respect to the spirit of the age, and is seeking to attract to its membership by a relaxing of former rigidity and by open neglect of its rules. No course could be more unwise or better calculated to secure the dislike and want of respect from all classes. Let the Church make no concessions to worldliness, but assert and maintain its true character and return to former faithfulness, regardless of the effect on her number. The most effective means, next to direct instruction, to interest and save to the Church our young people, is to find them employment.

To a great extent the *few* control the churches, conduct all its business and direct its interests. The greater part of its members have no direct responsibility. Thus there is a great waste of talent and means of influence. The management of certain interests, connected with the local affairs of the Church, and its benevolent operations should be assigned to the younger members. The responsibility should rest with them—better some mistakes than continued dictation.

Another important means of influence, are associations connected with each church for literary and social improvement. The importance of such institutions was earnestly urged on the attention of the Convention. It was also urged, that provision should be made for reasonable and proper recreation. No church should insist that its youthful members should conform in all respects to the habits and customs of the aged.

As another most important means of influence, self-respect on the part of the Church was strongly urged. In this the speaker judged

the Church to be greatly wanting. No other church has so little denominational feeling. In too many cases, parents who have become wealthy and prosperous under the influences the Church has thrown around them, leave the Church in order to secure as they suppose a higher social position for their families. The remark is too frequently heard that in other churches there is greater intelligence and higher culture.

This want of respect is manifest towards the literary and other institutions under the care of the Church. It is assumed that they are inferior because they are Methodists. This is a great mistake. No young man makes a sacrifice in connecting himself with our Institutions, and Methodist parents wrong their children when they send them to Institutions under the direction of other denominations. While they do not increase, but rather lessen their opportunities for influential and profitable employment, and their prospects of gaining high and honorable positions, they require them to sacrifice to a great degree either their religious or their literary associations. It is too often the case that they are lost to the Church.

The influence of this want of respect for the Church, acts powerfully on the minds of young people. How can they be expected to attach themselves to a church, which its members do not respect? The evil should cease. We have been accused of excessive boasting, but it may be that this has arisen from prominent distrust rather than consciousness of power.

The Methodist Church will save her young people, when she is true to herself, and with all her increased energies shall devote herself to her great work of spreading holiness over the land.

SECOND ADDRESS.

REV. J. S. BRECKENRIDGE, *Birmingham.*

The importance of this subject depends upon two considerations. First, what proportion of our Church membership consists of young people, and second, what per cent. is, for some cause, apostatizing. It is estimated that about one-third of the population of this country is composed of persons between the ages of ten and twenty-five. Now as the young are more easily won to Christ than others, we may safely conclude that at least two-fifths of our membership consists of this class, that is, in the M. E. churches of Connecticut we have eight thousand young people to care for, in the denomination as a whole

five hundred thousand, and in all the different branches of American Methodism at least two-thirds of a million. As to the per cent. annually lost to us, facts known prove that it must be enormous. From the beginning of 1847 to the close of 1864, two hundred and eighty-five thousand members of our Sunday schools were converted, and yet, during that period, the whole increase of members in our Church was only two hundred and eighty thousand. Dr. Abel Stevens, referring to this and similar statistics, says : " They prove that most of our converted youth either fail to enter, or are lost to our communion." They " speak emphatically for the religious power of the school, but show alarmingly the inefficient guardianship of the Church over its children." In whichever light then we view this subject, it seems to be one requiring attention, for though later statistics present a rather better showing, still greater improvement is imperatively demanded. What can be done? Will anything steadily hold our young people loyal to their Church and their God? We answer yes. What, do you ask? We reply, *a living Christ vividly presented through a living worship*. Let us see if this be not true. We must remember that young people have not only the same longings as others, but have them in an intenser degree. We all like animation ; we *live on life*. When our bodies hunger, we seek something fresh, something possessing the elements of health ; to feed upon decayed vegetables, or tainted flesh, is both dangerous and disgusting. Our mental appetites are equally fastidious. We turn from the stagnant pool, the sterile desert, the valley of dry bones, the platitudes and meaningless ceremonies of a dead religion. But we are fascinated by the storm-tossed lake, the blooming garden, the maneuvering multitude, the wide-awake prayer circle. Young people feel just so, and still more strongly. As, on account of rapid growth, they seek material food with more avidity than adults, so they do mental nourishment. They crave fiction, for novels are a substitute for morality, and novelty is a sign of *life*. That which has vitality cannot possess sameness, monotony is an impossibility, life is kaleidoscopic. Where you find passivity you find death. This longing for what is animated and animating, is universal ; it pertains to all classes, it is essential to human nature, and has its root in God. He is not like the Brahma of the Hindoos, a being of profound repose, an infinite placidity, but the very main-spring of all motion. While immutable in character He is manifold in movement. God loves to act and behold

activity, and the human soul is his child. Let us not then chide young people, whose blood is hot, and appetites sharp, and senses keen, if they seek novelty, for they are really seeking animation, they are seeking life. Underneath all their wild and sometimes reckless movements, lies a legitimate craving. From the long hotel table go up a multitude of orders, no two of which perhaps are exactly alike, yet through all that mighty din rolls, like the organ's diapason, a prayer for food ; the whole movement is based on *hunger*. From the world-wide table, around which immortal souls throng, go up diverse demands ; one wishes argument, a second imagery, a third wit, a fourth facts, yet beneath all these multiplied personal tastes lies, like a granite substratum, a deep spiritual hunger. Our business, then, is not to blame young people for being more nearly famished than any other class in the community, or for rushing violently hither and thither seeking food, but to *feed them*. They love places where eyes glisten, and hearts palpitate, and loving voices are heard ; and we should make our sanctuaries such spots. Christ on the cross is a more moving spectacle, and his love a more thrilling theme, than any other which can be presented ; and with these we can, and ought to, enchain the attention of the young. As moonshine and star beams can never do for plants what they must have done or die, so worldly pleasures can never do for our youth what they must have done or remain unsatisfied. As the sun is essential to vegetable prosperity, so Christ is to the happiness of human souls. He is the life of our race, even as the sun is the light ; he is the bread of the world ; he is *living* bread, coming to us freshly day by day ; he is a delightful, satisfying feast. Now, as Christ is soul-food, and the young are intensely soul-hungry, we can interest and save them by vividly presenting a living Christ through a living worship. Where ministers drawl and worshipers doze—where prayer is a mere theorizing or recitation, and forms are substituted for power, there the young will not gather. But show me a Church whose pulpit is full of fire, and whose prayer meetings overflow with vital influences, and I will show you a Church the youthful part of whose membership are active participants in its services, and around whose altars young people come in through seeking salvation. Revivals draw young people more strongly, and more continuously than either ball-rooms, or theatres, or circuses, and why ? Because a living Christ is presented, and He is the food they are seeking, after all. Unless we have Christ,

in our Churches, we cannot depend upon the loyalty of our youth. The world will win them, for it can present more vivid exhibitions of mere animal and mental activity than the Church dare allow. It is only in spiritual matters that we have the advantage. We have the real *food*, and with this we can win the *hungry*. In these times of unparalleled social, business, and literary activity, the great need of the Church is an intenser spirituality. Let it be understood that in our pulpits God's living truth will be proclaimed, and that in our prayer-meetings the moral atmosphere will act upon souls as oxygen does upon blood, and our aisles will be trodden by the eager feet of youthful multitudes. Cover a table with cut glass and china ware, with silver sets and gilded lamps, and though the glitter and sheen may attract the curious, the hungry will never come but once. But cover that table with food, and though it be served in homely ware, that table will always be full. In order to save young people, we must feed them. Give them Christ, the manna of all countries and all generations. Let us have the spirit of Christ in our sermons, Christ in our social services, Christ in our *hearts*. Let us have Christ first, Christ last, and Christ evermore. To prepare thus to save the young, is to prepare to save the world. We cannot present a living Christ in a living worship, unless we have a living Christ in our own souls, and one who is thus endowed can chase a thousand, and two can put ten thousand to flight. It is useless to depend upon any other power. Eloquence, education, architecture, upholstery, etc., are all broken reeds, and the doubtful amusements of the day are two-edged swords which destroy more than they save. We must have Christ in our sanctuaries, and have Him as an ever-present, ever-conquering force. Without Him, we are shorn Sampsons, but with Him, we are long-haired Nazarites, fully able to pluck down the pillars of Satan's empire, and bear away his gates. We are obtaining a clearer conception of the truth. A new era has even now dawned ; the Millennial morn already blushes in the east. We are going with the multitude, not to do evil, but to save souls. We are accepting the railroad, the steamship, the telegraph, the press, as conduits through which to pour *divine* power into communities and nationalities, and while thus using human appliances more freely than ever before, we are relying upon them less than at any former period in our history. This course pursued will soon solve the problem now under consideration. The greater includes the less.

He who can save all classes is certainly able to save the young, who are in reality the class most easily saved of all.

VIII

THE DUTY OF THE CHURCH REGARDING THE DIVORCE LAWS OF THIS STATE AND THE CAUSE OF TEMPERANCE.

PRESIDENT T. D. WOOLSEY, *Yale College*.

President Woolsey being invited to address the Convention on the subject of divorce, confined himself to two topics—to the relations of State law to church law, and to the law of divorce in the State which we need. The State, he said, is not obliged to add its sanction to all moral and religious obligation. That would be to move the State out of its sphere. Nor can it properly prohibit all outward immorality, as for instance Sabbath-breaking and lying. It may leave the prevention of such evils to the powers in society—as the family, the school, and the Church, which wield more or less of moral influence. But it cannot require what Christ forbids, or forbid what Christ requires. If it does, it comes into direct collision with the Church, and in the end, if the Church was strong and pure enough, would perish.

Both society and the Church have to do with divorce. The law of the social system has to do with it because marriage, family rights, succession to property must be settled by law, or there can be no State ; Church law has to do with it because Christ has given positive directions touching divorce. What may the State do in legislating on the subject of divorce? We cannot say that in all circumstances a State is bound to follow the laws of Christ in its legislation, but if it do not, it must make the humiliating confession that “the hearts” of the people are “too hard” to be brought under so strict a law. On the other hand, it is perfectly competent for the State to make laws of divorce which are entirely conformed to the law of the New Testament. No one’s rights are invaded by such a law. A person has no more right to claim the privilege of divorce for “any cause” than to marry for a term of five years.

When State law and Scripture law of divorce differ, it is more than difference ; it is in some sort collision. The State having divorced and allowed a new marriage, defends such marriage, but the Church of Christ says it is properly no marriage, and that

Church members availing themselves of such law sin against Christ and deserve discipline. But loose State law continually tempts men to seek for divorce, and creates many divorces which otherwise would never have existed. It brings the Church into great perplexity ; it corrupts men's consciences, and hence needs to be reformed.

The laws of our State especially need reform. [Reference was made to the law before 1843, permitting divorce only in cases of adultery and of desertion ; to the statute of 1843 enlarging the number of reasons, and to that of 1849 opening the door still wider, especially by its "omnibus clause" so-called, which by its vagueness and looseness, has been the source of great evils. The increase of cases of divorce was also spoken of, as having reached the ratio of one to every ten annual marriages, and if Catholic marriages are not counted, one to considerably less than ten. It was also said that the specifications of causes of divorce, as given from the records, were quite unreliable.]

There have been efforts to reform our divorce laws, and the project of a law brought before the last legislature and referred to the next was particularly noticed. It is a law that will suit all Protestants, and is as little exceptionable to Catholics as any law, allowing divorce with the liberty of remarriage in the one case of adultery, and that only, can be.

The true policy in divorce laws is (1) to prohibit divorce from the bond of matrimony in very few cases—in only one, if such a law can pass, or in two at most—adultery and malicious desertion. (2) Again, the law ought to grant separation from the bed and board sparingly. (3) The time before divorce becomes valid ought to be such as to allow a considerable delay after the sentence. (4) The guilty party in adultery ought not to be allowed to marry again in the lifetime of the innocent partner, and if malicious desertion is allowed to dissolve marriage, much more ought this to be so in that case.

SECOND ADDRESS.

REV. J. W. WILLETT, *Rockville.*

The drinking habits are a giant and unmitigated curse. A curse in that they waste money and ruin men, body and soul, and fill homes with misery. Giant in its power to enter our homes and destroy our brightest and best in spite of our most earnest endeav-

ors to save them ; strong in its hold upon the interests and appetites of many who fill the highest as well as the lowest of positions. Unmitigated in that it serves *no* good end—nothing can be said in its defense. Gov. Andrews's great effort produced no conviction in its favor on minds not influenced by appetite or interest. As to the duty of the Church in relation to the temperance reform :

1. Every man and woman should absolutely abstain from the use of all intoxicating liquors, except in cases of extreme necessity.

2. We should preach faithfully and often on the subject, instructing, reproving, rebuking and exhorting with patience and long suffering.

3. Our Church should enforce her discipline so that no member may be left to give aid and comfort to the enemy by a wrong practice.

4. The Church should demand of the State right legislation and a faithful enforcement of the laws.

We should not be discouraged. God is on our side. This cause will triumph if the kingdoms of this world are to become the kingdom of our Lord and his Christ.

IX.

THE CULTIVATION OF HOME OR FAMILY RELIGION.

REV. W. H. WARDELL, *Waterbury.*

The family is the unit of the nation ; its development determines the nation's destiny. Botany teaches us that the plant is built up by a multiple of primitive cells, which contain in their microscopic proportions the characteristic properties of the completed organism. An imperfect, diseased, decayed cell burdens, dwarfs, poisons the structural life of the plant. Now, the family is the prime cellule in which the organic life commences ; it is the monad out of which the whole fabric of society grows. Dr. Haven says : " A State made up of well-regulated families, though its constitution were the most faulty imaginable, would be well managed ; but if the families were not on the average orderly, though the theory of its political government were perfect, it would be little better than an anarchy."—*Pillars of Truth*, p. 107. We cannot overestimate,

then, the importance of good homes. Jesus, our great Teacher, standing in the midst of the old civilizations whose vitality, was exhausted in the ruin of home, with the skill of a master workman sets the corner-stone of the family and the State in Christian marriage. The home organized in marriage needs certain elements of culture for its true development. Prominent among these is :

I. *Love*. Marriage presupposes love. But true love—love that lasts, needs to be Christ-blessed. Married without Christ, marriage soon becomes joyless. Love is a divine passion, and no human life can maintain itself unless sustained by divine influence. An irreligious love lacks some essential elements of completeness, and, like all human passion, is volatile. But the true religious sentiment develops a holy affection stronger than death. Paul exhorts the brethren at Ephesus to this affectionate expression from a high standpoint.—Eph. v., 25. The relation of the husband to the wife is similar to Christ's relations to the Church. It has sacramental character. It is, therefore, indissoluble. Its highest end is the sanctification and moral perfection of character. This is wrought out through the transforming of love. Let us no longer think, then, that God can rebuke true love. He never took wife, parent, brother or babe from any home because they were loved too much. They sin who deem that love conflicts with love. This love maintained from the first, will hallow and bless the home. Its power upon children is needful to their true culture. Christ's blessing them—what a touching episode in his ministry!—his last instructions concerning them to Peter, as the cloud of his ascension hung above him—"Feed my lambs!" show his love. In like spirit will a true parent regard his children. The care of them, involving, of course, some self-denial, will not be accepted as a hard fate, to be evaded if possible. Such a feeling destroys true parentage. But strongly, sharply as the Church would condemn the indiscretion, the sin of parents who commit their babes to ignorant and gross nurses, American civilization produces a worse crime in pre-natal infanticide, that demands open rebuke. This Christ-love will furnish means of grace to children. When you say to Jesus, "Thou knowest that I love Thee," He replies, "*Feed my lambs.*" But this love will be itself an element of holy culture. The little child with so quick, tender susceptibility, living in his parents' will, finds holy impulses waking in him ; if love mold and

control it. Especially make the first three years of your child's life sweet and tender with holy love, and the most of your task is completed. No after influence will hold them with equal power. But to love I would add :

II. *Discipline*, as an important element of home culture. This is couched in the very words by which Jesus blesses the children : "Of such is the Kingdom of Heaven." Kingdom implies organization ; organization, law ; law, restriction. The indulgence that comes of a weak, parental will, or of sheer laziness, never blesses a child. True restriction will be felt as such for a time, but the child will soon learn its value and submit to it, and prefer it, if it be wisely adapted to his nature and laid upon him in the true spirit of Christ. It is said that marriage imposes duties that only Christian parties can fulfill ; much more, then, does parentage. To give life to an immortal being—to give cast to its character, to direct its destiny, to mold and control its eternal interests, as a father or mother may, is a matter of momentous magnitude. How important right government ! To be effective this must be based on example. Love, hope, and patience—these must be thy graces. But in thy own heart let them first keep school. A passionate, fretful, arbitrary parent should pray earnestly for the golden mean between severity and indulgence that the word father implies. Rules are for the most part vain. Individuality must not be cramped. Only get the Christ-love in your heart, and many an otherwise fatal blunder of home discipline will find its antidote. But besides love and discipline, a culture comes of the—

III. *Interdependence* of the different members of a family. Love is dependent—it must have its supports. So husband and wife, parent and child, brother and sister, are necessary to each other. They complete the home harmony. In such a family there are mutual responsibilities, opportunities for serving and being served, calls for sympathy or counsel, little joys and griefs of domestic matters—all promoting a true growth, making the family a choice center of life's noblest aims and efforts. Under this discipline, there will be constant tests of character. Nothing so thoroughly searches a man through and proves him as home life. But the great aim of home culture is embraced in still another word :

IV. *Education*. Parents are teachers. Neither Sunday school, day school, seminary or college can do a tithe as much for a child. Nor think that the Church can accomplish through any of her

agencies what the parent has neglected. One who has a child for months and years completely in their own will, to move by smile or frown, by look, by motion to act over their own feelings in them at pleasure, and as age advances, to direct, command, prevent, encourage, to pray with them and for them every day—such a person, it would seem, should be able to do anything he chose for the child's training. And on the other hand, a person, a man or woman, who has a child born to them is from that day put upon experiences, that may be made a most blessed culture both for mind and heart. Education, I need not tell you, is development. And for this, nursery rhymes, baby stories, milk-and-water treatment is not enough. Of course, they serve a purpose ; but when the children spring out of your arms and begin to read and think, and do for themselves, they need advanced treatment. We make a false estimate of childhood, if we think to entertain them always with puerilities and nonsense. They not only think and inquire, but they settle questions of vast moment. They need the truth. Their moral perception is clear. They can tell light from darkness. The mind that is active enough to frame questions of importance is strong enough to appreciate a right answer. And any doctrine or dogma that the light will not shine through, whether baptized or unbaptized, deserves rejection. You can make them understand the limits of such investigation. They will themselves feel where knowledge yields to faith, and how the one complements the other and is true helper to it. So dealt with, they will be preparing for a great future—to stand as champions in a great fight.

But let us remember that a home cannot be secured in a day. It is a growth. Year by year, as the love of true hearts develop—as the children are born and advance towards maturity, as friendships form, as plans culminate, as character is achieved, as Church connection is blest, as true Christian training is maintained, as Christ is honored and served, that which we call home little by little takes character, while whatever of hallowed feelings, tender affection, intertwining love form there require the lapse of years to attain their full expression. Such a home is a rare retreat. It is a paradise restored. Too often, alas ! the hope of such a home is disappointed in sickness and bereavement. But home is a prophecy ; it is a part of a plan imperfectly comprehended ; it is a type of heaven. The dear, dear country is represented to us as a city because it is a thoroughly organized community.

And among the constituent elements of that society will be the household groups, dwelling in the many mansions building for Jesus's saints. There humanity's most instinctive wants will be answered—there home influence and culture will be perpetuated and perfected.

X

OUR SOCIAL AND RELIGIOUS SERVICES—THE CLASS AND PRAYER MEETINGS—AND HOW THEY MAY BE MADE MORE ATTRACTIVE AND BENEFICIAL.

REV. W. F. WATKINS, *New Haven.*

The importance of the question before us can scarcely be overstated. It touches the secret springs of our denominational life. No person will deny that the success of Methodism is very largely to be attributed to her social religious services. Without these the history of the Church would be like the story of summer without the sunshine. And whatever modifications of our economy may be demanded by the changed conditions of society, the Class, the Love Feast and the Prayer-meeting, can never be displaced. If the fire on these altars be suffered to go out, or burn low, then though we number our membership by millions; though we erect all over the land costly churches; though we multiply our colleges and seminaries ten-fold, Methodism will be an effete system,—a Samson shorn of his locks, and God will raise up some other people to do our forgotten and neglected work. Now the question supposes defects and suggests improvements. And it must be conceded that our social, religious services, notwithstanding their rich bestowal of power and blessing, are yet, in too many instances cold, formal, and lifeless. In times of revival they glow and roar like an old-fashioned chimney fire, but at other periods they not unfrequently resemble a few feeble embers that give only a flickering light, and impart but little warmth. I hold the “protracted meeting,” which is a feature not of ancient, but of modern Methodism, is partly to blame for this result. Certainly one effect of these spasmodic and periodical efforts on which the Church has come too much to rely, has been to undervalue and enfeeble the ordinary means of grace. I believe that it would greatly help to make our social meetings powerful for good if they were steadily directed

towards the conversion of souls the year round. We often hear prayers for a Pentecostal season, but there has been only one Pentecost, and there will never be another. That miracle can no more be repeated than the miracle of Christ's resurrection. The history of the Church subsequent to the day of Pentecost is written in these words: "The Lord added daily to the Church such as should be saved." A regular, continuous growth, resulting from the faithful use of the ordinary means, is the law of healthy church life. Now more directly to answer the question under consideration

I.—*The place in which our social religious services are held should be comfortable and attractive.*

We are all greatly influenced by our surroundings, and it is unwise to ignore or neglect the material conditions of success. And so I submit that the room in which Christians meet for praise and prayer should be well lighted, well warmed, and well ventilated. One of the worst enemies our social meetings have to encounter is *bad air*. The devil is styled the "prince of the power of the air." Certainly he is the prince of the power of a great deal of the air we have to breathe in our prayer-meetings. And one of the surest ways of getting rid of the devil is to drive out the foul and let in the fresh air. Basement rooms, dark, damp, and mouldy, are not fit places for Christian assemblage and worship. It is quite time we were done with *underground religion*.

Again, the room should not be too large. The people had better be crowded than scattered. Nothing is more disheartening than wide spaces and empty benches, separating the faithful from each other. It is also important that the leader of the meeting should be near the people. Too often he is quite isolated behind some cold sarcophagus of a pulpit, or high altar rail, so remote from those whose devotions he is called to direct that the subtle, electric chord of sympathy is effectually cut off.

II.—*The best mode of conducting our social religious services.*

Here I purpose to confine my remarks to the prayer-meeting, leaving the other branch of the subject to the brother who shall follow me. The leader of the service, be he Pastor or Layman, strikes the key-note of the entire meeting. It is obviously important that he should be in the right frame of mind. It is presumption for any man to think of conducting the devotional exercises of a congregation without suitable preparation. This is scarcely less necessary for the prayer-meeting than for the pulpit.

On opening the service, some appropriate selection of Scripture

should be read. This duty is often neglected. Let us not be inconsistent in clamoring for the maintenance of the Bible in the Common Schools, and yet holding religious services without reading even a few verses from the Book of Life. *There ought always to be a plan for the conduct of the meeting, only it must never appear.* I do not mean that any fixed and arbitrary set of rules can be laid down for the guidance of the leader. We may not hope or desire to control the movings of God's spirit, any more than we can compel the currents of the air, the waves of the sea, or the rustling of the forest-leaves. Yet we can study to acquire skill in shaping the direction of thought and feeling, and be quick to seize upon and improve every passing circumstance and suggestion. But whatever would in the least impair the naturalness and spontaneity of the meeting should be carefully avoided. Unless they are *natural*, our prayer-meetings cannot be *social*. We call them "social meetings." Alas, the term is too often a sad satire. The prayer-meeting is not seldom *un-social*, formal, precise, and proper. There is no ease, no naturalness, no freedom. Just as soon as "meeting is out," people give a sigh of relief, and draw round the stove, or gather in little knots, and every body has a good time. There is a genial atmosphere of sociality and fellowship which was utterly absent from the meeting. Now there is no real necessity that this should be the case. And it would not, if our prayer-meetings were so conducted as to be more simple, informal and conversational in their character.

2. *The tendency of prayer-meetings is to run in ruts* so deep and well-worn that it is almost impossible to get out of them. The same voices are always heard, frequently the same prayers are offered, the same hymns are sung to the same tunes, the same stereotyped phrases are employed in the utterance of experience or exhortation, and the entire meeting is marked by a monotony as dreary and tiresome as the grinding of a hand-organ. Now a prayer-meeting should represent the collective gifts and graces of the whole brotherhood, and *sisterhood* also. In this matter at least I fully believe in woman's right,—it is her God-given right to pray and speak in the social services of the Church. I believe that woman stands nearer to the heart of Jesus, and is more devout than man, and never is she more truly in her sphere than when her voice is heard in gentle but powerful pleadings with the Almighty, or in the low breathing forth of the soul's deepest experiences.

Our sisters ought to be encouraged and even entreated to take their part of privilege and duty in the prayer-meeting. So also the young, the timid, and retiring should be called out. They need to be urged forward, as much as certain others require to be restrained. I think it would be well occasionally for those very willing people who are always ready to take up their cross, in speaking or praying, to take up another cross and *keep still*. Possibly the latter would be the heavier of the two. As in the family gathering we love to listen to the tremulous tones of the gray-haired sire, and the round full voice of mature manhood, but are not less pleased with the prattle of the children and even the lisping of the baby ; so should it be in the social meetings of the Church. The stammering words of the "babe in Christ" mingle sweetly with the triumphant shouts of the experienced and successful veteran of the cross.

3. *Prayer-meetings should not be over-driven.* There has sprung up of late years a pernicious method which, for want of a better word, I will call the *strain* and *stress* style of managing a meeting. The service is conducted as men drive a fast horse, to get all the speed out of it they can. The leader stands ready, whip in hand, and the instant there is the least lag, *crack!* goes his lash! in the shape of "now another,"—"improve the time," "don't let a minute be lost." And as the result of that ceaseless iteration, and re-iteration, a hurried, feverish state of feeling is produced, which I sincerely believe is detrimental to devotion, and incompatible with worship. Might we not learn a lesson in this particular from the Quakers? Granted that they go to the opposite extreme, yet would not an occasional lull of silence be preferable to the rattle and rush of some of our high pressure prayer meetings.

III. A few words concerning *the exercises of our prayer-meetings.*

1. *The praying.*

Prayers should be *short*. *Excessive length* is a sin which easily besets many excellent Christians. It ought to be reprov'd, and corrected. Long prayers will kill a meeting. All the models which we find in the Bible are short. Witness "the Lord's prayer;" the Publican's cry—"God be merciful to me a sinner," etc.

Prayers should be *specific*. Too much of our praying is vague and indefinite. ; about every thing in general, and nothing in particular. It is important to have an object before the mind, and to plead for *that one thing*.

Prayers should be *simple*. Intense desires break over conven-

tional phrases. No forms are so bad as *unwritten* ones. Even scriptural terms are to be rejected if they interfere with reality in prayer. "That unthinking war-horse"—"the kid to make merry with"—etc., ought to be put out of meeting.

2. *The singing.*

We should sing our standard hymns. I do not propose a wholesale onslaught on the choruses which are so much in vogue. Many of these are good; and it would be unfair to apply the cold criticism of the *intellect* to what is intended to express the warm emotions of *the heart*. And yet it is a fact to be deplored that our people so little know and use the grand hymns of Charles Wesley, and others of our collection. Take such hymns as—"To the hills I lift mine eyes"—"Come O thou traveler unknown"—"The God of Abraham praise," and a multitude of others, which I cannot even name. And compared with such immortal strains of sanctified genius, how poor and bald are many of the modern favorites!

The singing should be *heartly and general*. Let everybody sing! Our fathers sang their way through opposition, and persecution. They captivated thousands by the power of sacred song. We are a singing people. God forbid that for the sake of quartettes, and choirs, and artistic music, we should ever give up congregational singing. The prayer-meeting is the best *singing school*.

3. *The speaking.*

A prayer-meeting is not the place for *speech making*. Anything set, or studied, that has the appearance of effort, is ill-timed and inappropriate. *Exhortation*, if it be glowing, brief and pointed, may do good, but *Experience* is better. Nothing will arouse and impress, like the simple telling "of what the Lord hath done for my soul." The cavils of scepticism are silenced by the argument—"I feel it"—"One thing I know, whereas I was once blind I now see," Here is the power of the Church, in the experience of its membership. Let it be maintained in full vigor, and with God's blessing we shall be more than a match for those enemies of truth, Rationalism, on the one hand, and Ritualism on the other. Some churches are "high," and some are "low," and some are "broad." May it be the distinctive glory of Methodism to be known as the *deep* Church, because "The Spirit hath revealed unto us the *deep* things of God!"

SECOND ADDRESS.

REV. DANIEL A. GOODSSELL, *Norwalk.**Mr. President*

What is the theory of our Church concerning this weekly gathering? We hold that a religious experience demands expression, and that in any converted soul there is a longing for Christian instruction and encouragement; that as the regular services of prayer and preaching afford slight opportunities for personal religious conversation, some other means must be established in which this desire may be gratified. We claim also that some method is necessary whereby the steadiness and experience of age may be brought into contact with the impulsiveness and inexperience of the young, in order that the mean result may be the highest degree of successful Christian activity. For these purposes the Class meeting was established, having in it no elements of auricular confession, but yet giving opportunity for the gratification of the communicative impulses of the soul. Our theory further involves a truthful transcript of experience, and such practical advice and encouragement from the leader as will strengthen the members of the Class.

I am glad to say that with this theory practiced, the power of the Class meeting for good cannot and has not been over-estimated. Ever a favorite with the most spiritual and active members, the circle of the Class has often anticipated the heavenly communion of the saints.

But I must, sir, express my fear that this theory is not generally realized in our practice; that while many noble exceptions can be recalled, the majority of these meetings, as at present conducted, are cold and unprofitable. The meeting is opened by singing a hymn, perhaps with the reading of a Bible chapter, always followed by prayer. Then the leader, such is the force of habit and tradition, makes a long and rambling speech, sometimes expressing truly his feelings, often so general in terms as to have no force, and then calls upon the members in turn to relate their experience. One by one they rise, utter a few words, often inaudible, more often disjointed through embarrassment, still more often so indefinite as to afford not the slightest hint of their true religious state. The leader replies in terms as general, seldom asks a pertinent question, and when all have spoken and he has replied to all, the meeting, occasionally varied by singing, is brought to a close. Do I

exaggerate when I say that too often words like these are repeated again and again in the Class-room, and without a true perception of their meaning. "I am glad to see this Class night. I love God and am trying to love him more and serve him better. Pray for me, that I may meet you in heaven;" or, "I have a fixed principle within to serve God. I want to be a Bible Christian. I ask an interest in your prayers that I may meet you in the morning." Now all this is very well in itself, but when the same words are spoken by the same persons week after week, it is neither profitable to hear them or speak them. They do not instruct the Class. They suggest no suitable reply to the leader. Their only value is in the possible victory over embarrassment which frequent utterance may give.

Let me call your attention now to some facts which cannot be denied.

Our Class meetings, as a rule, are not largely attended. Probably not more than one-third of our members regularly attend them, while a much larger proportion is found at the prayer-meeting and the Sabbath services.

That conversation with those who do attend will show, that they are moved more by the sternness of duty than by a sense of privilege.

That our more intelligent and wealthy members have abandoned them, while this is not true to an equal degree of our other social meetings.

That if the old rule was enforced, threatening expulsion for non-attendance, our Church would be decimated.

If these statements are correct, is it not time that we inquire, what can be done to improve the Class meeting? Is it not time that we asked why are these things so?

What one is prepared to say that the small attendance upon Class is entirely due to the lukewarmness of the Church?—or, as has been hinted, to the backslidden condition of non-attendants? While it is true that the cold in heart do not like them, shall we say that all are cold in heart who do not attend them? No, this, I thank God, is not the principal reason—our people are growing in grace, even though many of them are seldom found in the Class room.

Let me indicate the causes which, in my humble judgment, have brought about this lamentable state of affairs.

Proper care has not been exercised in the choice of leaders. If

intelligence and instructive talent is demanded in the pastor, it is equally demanded in that sub-pastor, the Class-leader. As pastors we are not to select our leaders alone for piety, or for business capacity, or instructive power, or godly zeal, but for all these qualities, and particularly for intelligence and instructive power, animated by a deep religious experience. And as pastors we have failed to do our disciplinary duty in removing improper leaders. We have allowed the superannuated, the negligent, the inapt, the over-zealous, to retain their positions, to the manifest injury of the Class, rather than hurt their feelings by removal.

Again the method of leading Class has been productive of these results. We have left little room for the volunteer principle, calling upon all to speak, whether they have anything to say or not. We have expected each member to rise and speak, standing; a practice which adds immensely to the embarrassment of our members, especially females. Many are able to express themselves intelligently and eloquently, sitting, who have never learned to think on their feet, and who never can. We have avoided asking pertinent questions.

Now by pertinent questions, I do not mean confessional questions, but such as will bring out points of interest in experience, and such as will explain doctrines and phrases. Nothing is more common in Class than such phrases as these; "onward and upward;" "fixed principle;" "Bible Christian;" "whole-hearted Christian;" "perfected in love;" "clean heart"; "interest in your prayers." They are the stock-phrases of Class utterance, and so glibly spoken as to convey no idea of their meaning.

We have not had prayer enough; short, pointed prayers, following a cry for help, or a dejected remark. Penitents are often in the Class room and often speak. Prayer, short and appropriate, deepens conviction, and brings into light; while it proves sympathy and inspires hope.

As leaders, we have talked too much and in too general terms. The practice is to speak to each one in turn. Now every leader present knows that what is said by the member is often so short and indefinite, that he cannot think of anything appropriate to say—nothing is suggested to him and he in turn suggests nothing, but talks on and on, until he thinks he has talked enough, and then repeats the process to the end.

One more defect will be noticed, and then I shall try to indicate

the remedy. The Bible is not sufficiently used. We have no right in the Class meeting to supplant the Sunday School or the pulpit, and yet there is opportunity for conversation of the most spiritual and improving kind on Bible topics. An intelligent appreciation of the Scriptures inspires both member and leader, and a text of Scripture is often the most appropriate reply a leader can make. Yet the Class meeting has done but little toward encouraging thoughtful Scriptural inquiry. And in direct connection with this, let me add that our hymns, spiritual and full of the richest Scriptural experience, have been too often supplanted by ditties and doggerel rhymes.

We reach now the remedies for lack of interest and attendance. They are not untried and, in most cases, are direct specifics.

Let the leaders be selected with the utmost care, as men who are apt to teach, who are studious of Scripture, who have all their powers intensified by a rich personal experience. And when we find that a Class is dying out, let us seek for its cause, in the superannuations, the inaptitude, the negligence of the leader, and affectionately, yet firmly, demand improvement, or change the leader.

Let the members speak sitting or standing as is least embarrassing to them. Impress upon them that they need not make a speech, that all that is required is a transcript of their experience conversationally given, and draw them out by such pleasant questions as suggest without discouraging. Do not go round the Class in regular order. Let no one know when he is to speak, and thus give no opportunity for prepared addresses ; and when any familiar phrase is used that appears not to be understood, ask one another its meaning, confirming or rejecting them as they appear true or false. Occasionally impress an exhortation or encourage a penitent by prayer—short, pointed and sympathetic. Let the vital breath of the Christian be inhaled. Increase the variety of the meetings by having no two exactly alike. Have no rigid routine of manner or matter. Do not feel it necessary to reply to every one. Encourage the members to relate parallels to any singular experience that may be presented. In replying, use the most simple language, and try to say something not eloquent but appropriate. At least once a month spend an hour in the consideration of some Scripture passage, as illustrated by the Christian life. Ask the Class, having given its locality out beforehand, to find concordant passages—and at the same time encourage them to bring difficult or

obscure passages for reference to the pastor for farther study. Let us discourage inappropriate singing and especially the use of many verses—the hymns of the fathers being preferred to all others.

Strive to realize the ideal of a Christian family, cheerfully aiding and instructing each other. Break up the informal formality which now oppresses us and which has driven so many from the Classroom. Brighten your room with the cheerfulness of the Master's light, and with the holiness of the Spirit's presence.

In conclusion, let the leaders not overstrain courtesy by frequent invitations to strangers to lead the Class. The members know you ; they do not know them ; and if your Class is well attended, do not thin it out by avoiding duty ; and, attentive to these things, you will soon see the negligent and the unlettered, the rich and the poor side by side, and your weekly gathering attractive and delightful.

XI

THE DUTY OF SYSTEMATIC AND LIBERAL SUPPORT OF THE ORGANIZED EVANGELICAL ENTERPRISES OF THE CHURCH.

PROF. F. H. NEWHALL, *Wesleyan University*.

The absence of Bishop Simpson was keenly felt, and nothing could atone for the disappointment. Dr. Newhall was put into his place, but the hour was late and the audience began to retire, and much of the address was lost in the confusion. Dr. Newhall began by saying :—

“The topic is so great that it will speak of itself, and I ask your attention, not to what I shall say, but to my subject.

What is the great characteristic of Christianity, after all? Sacrifice. This was a new idea in the history of the world ; the blessedness, the correctness of sacrifice.

John tells us there are “Many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” I read these words as a child. What golden words dropped among those hills of Galilee that were never gathered up? The Apostle to the Gentiles caught one of them. “It is more blessed to give

than to receive." The heart of the Missionary enterprise is in these words:—

The Bible first told us that we had a Father,—not a God of power alone, but of love. This idea is the core of the gospel. This love is revealed in the act of sacrifice. If we are Christians, if we are worthy of our fathers, then we realize that our *great* duty is the sacrifice. This is the one demonstration of the truth of Christianity leveled to the comprehension of every man. We may attack a man's logic, we may bombard his conscience, we may be eloquent, and yet all this may not convince him; but if we show him we love him well enough to sacrifice for him, his heart is in our hand, and this is the spirit of the Missionary enterprise. In this we are demonstrating the divinity of the gospel as in no way else.

A few years ago it was a great question whether we were a nation or not; a revelation came—it was one of sacrifice. This is what the Church is to teach the world—a lesson of sacrifice. Some men are like the grave, always receiving, never giving back. This idea of sacrifice is the strength of the Church.

We regret that we are unable to furnish a fuller report of Dr. Newhall's eloquent remarks.

XII

THE IMPORTANCE OF MAINTAINING A HIGH STANDARD OF EXPERIMENTAL PIETY.

REV. J. H. KNOWLES, *Middletown.*

We propose to discuss this topic in its relation to the essential doctrines of Christianity.

We live in an age of speculative thought—in an age when multitudes proudly claim the privilege of modifying Christian doctrine; when human reason is sooner convicted of unbridled license than of blind, superstitious endorsement—an age whose atmosphere is filled with floating errors, which obscure the glory of Christ, impair the moral perceptions, and weaken the aggressive forces of our American Protestantism. We tend more to speculation than to

spirituality ; more to controversy than contriteness—rather to look down from our lofty self-conceit, and reason about religion, than to bow humbly beneath it and receive from above its holy baptism. While speculative thought is upon swift wing, leaving heartfelt experience to droop and die, the evangelical Church is exposed to certain dangerous reactions.

1. We are in danger of placing thought and experience in unholy antagonism, of degrading the office of doctrine, in our zeal for devotion. A high standard of experimental piety will arrest this tendency. Holiness is the outgrowth of that doctrinal system, which is simple, compact, well-defined, and armed at all points. Holy lives are not only the fruit, they are also the body-guard of that system. Entrenched in these, it is secure, though ten thousand cohorts of earth and hell conspire for its overthrow. And as holiness in believers increases, there will be a corresponding exhibition of essential doctrine. Holiness, the outgrowth, safe-guard, and exhibition of Christian doctrine, will secure the Church against the divorcement of doctrine and devotion. How important, in this period of speculation and doubt, that the Church should maintain a sound doctrinal basis.

2. We are in danger of defining and enforcing doctrine, by a mere mental operation, without seeking the supernatural aid of the Holy Spirit.

The human intellect, unaided, will stumble upon the mountains of doubt. God alone can raise the mental operations to the plane of the doctrinal system—a plane upon which the Holy Spirit leads, stimulates and purifies thought—a plane upon which supernatural power supplements human effort. Many a brilliant mind, forgetful of its own weakness, has begun investigation with honesty of purpose, but has ended in hopeless uncertainties. God is the strength of Zion. And yet, in this period of vaunting scepticism, the Church is also prone to forget Him. As the result, moral depravity, atonement by our Lord and Saviour, justification by faith, immortality, resurrection of the body, and eternal retribution of the impenitent, are maintained, too often, by the Church with an unconscious hesitancy. How will she recover herself, and become “the pillar and ground of the truth? We answer, by cherishing the warm, vital life of godliness. Essential doctrine is apprehended by the exercise of sanctified affections. Holy experience, is the best defense of the Church, in this age of speculation and liberalism.

2. We are in danger of yielding important ground. Especially the supernatural part of Christianity is in peril. Admitting the criticisms of infidelity just here, we will abandon our high vantage ground. And such is the pressure of refined rationalism, that we are tempted to apologize for the strictness of our Scriptural standards. We are warned, that the inspiration of the Bible must be toned down to the level of human oracles. We listen. We too often concede to the proud demand ; or, if not, we hesitate to defend inspiration as above, and different from all forms of intellectual elevation. And more than all, speculation is rife as to the vicarious work of the Lord Jesus. He is to be crucified afresh upon the crucifix of proud reason. We are asked to refuse Him that homage which fifty generations have accorded ; to tear from His bared brow the crown of thorns—the sign of His vicarious death—and lead Him forth only to receive the hosannas of the guilty multitude. We are charged to speak of eternal retribution with a subdued emphasis, lest the charm of infinite love should lose its power. How will the Church, amid all this clamor, preserve her foothold? Let her maintain a high standard of experimental piety. “Let her priests be clothed with righteousness ; and let her saints shout for joy.” Armed with such spiritual weapons, her conquests will be complete. Nothing can withstand our Zion ; her mighty hosts are moved by the impulses of holy love. May God send upon the Church of the Lord Jesus everywhere the full baptism of the Holy Ghost.

SECOND ADDRESS.

REV. W. T. WORTH, *Mystic Bridge*.

Mr. Chairman, Fathers and Brethren :—

I have been pleased to see the rich infusion of this topic into almost all the subjects which have been under discussion for the last two days. It is a question which overleaps State boundaries and denominational lines ; but wherever a soul is found burning with any of the love of Jesus, whether here or at the antipodes, the necessity of deep practical piety is felt, and should engross thought. But I must confine myself to our own Church. A study of the topics we have been contemplating, will show you how essential is the question of deep personal devotion to Jesus, to the successful prosecution of the enterprises of the Church. The increase and added

qualifications of the ministry ; our great Sunday School work ; the salvation of our young people, the elevation of our social religious services to greater efficiency ; are all questions which are helped toward solution by "the maintenance of a high standard of experimental piety."

Perhaps I can best indicate the absolute importance of such a life by looking at the present plain want of the Church. We have among us, I am aware, many earnest men and women who live near to Christ, who have not to wait for power until the bell tells the time for social prayer, but who hold daily, hourly, strengthening intercourse with God. They are the might of any Church : and by such will God surely carry forward the work of the world's redemption. But I wish to speak, not with hard criticism, but kindly, of another fact. We have among us some who have to be bolstered up, held up, lifted up, "fed with milk and not with meat, because they are not able to bear it." More than ten men in every church, on an average, are "in hospital" all the time. And by this means the hands of laborers are kept busy with nursing the sick, while the Church's legitimate work is partially unaccomplished. Besides, we have an unfortunate class whom we call "crooked sticks," for want of a better term, who never will maintain any place. If you touch them here, they fly up there ; and if you touch them there, they fly up here ; uncomfortable souls, always on the other side of a question, and never satisfied. Then we actually have much unholy living. Names are on church books, while those who own them have no spiritual life. They do not pray nor read God's Word, and they are a damage to the Church's power.

I am disposed to have the ministry share the reproach with the laity. How many are there among us who, like Loyola, when our possible conquests for the Redeemer are presented in dreams, with insatiable longings cry out for more ? Who of us, like McCheyne, are pressed with heaviness, almost unto death, if we labor without gathering souls ? Whose knees are calloused by long-continued prayers for redemption ? Upon the walls of whose study are the stains of the hot breath of fervent pleading ? And then it is to be feared that some leave the ministerial work for a far lower place, without a sufficient cause ; and our vocation, the holiest on earth, suffers reproach in the eyes of men.

This is in brief, and faintly, a statement of our want. What is the

remedy? Many have been suggested ; but there is only one adequate to the case. It is the divine indwelling — the living presence of a living Saviour. The beauty of externals will not do. The adorning of our temples, the most finely polished discourses of our ministry, are not the need ; but the baptism of the Holy Ghost. And for us there is an abundant supply.

“Its streams the whole creation reach,
So plenteous is the store ;
Enough for all, enough for each,
Enough forever more.”

And, as my brother has exhorted you, so let me urge all here to an application of the fullness of Jesus. Let any weary tossed heart here come to the Fountain open for sin. If we want these evils corrected, the Church made what she should be, and the world saved, we must have a deep and rich experience of the things of God.

Only thus, Mr. Chairman, do we work out our primary Methodist thought. In your opening address you said we had assembled here, not so much to confer upon other topics, as to unite in efforts “to spread Scriptural holiness over these lands.” This has been a cardinal thought in the convention. My brother has just shown you the relation of deep piety to purity in doctrine. And this is fundamental. And our foundation work is *also* to spread a pure practice, by heavenly power, over the land.

And not only because it is the first thought ought it to be adopted, but because it is thoroughly good. Some old ideas, in other things beside politics, had better be dropped than retained. But there is no reason for discussing this. Who can calculate the good of a life with this ruling idea ? But I cannot enlarge.

We must maintain this piety for our work of saving souls. It has become a too common notion that the soldier of the cross may be retired on half pay, or granted long furloughs, or discharged from all duty. But if I read the Word of God aright, it says :— “Be thou faithful unto death, and I will give thee a crown of life.” When we admit these disastrous notions, we forget the very signification of the words, “soldiers of the cross.” We cannot afford to lay aside any of our armor. It is our business to struggle to plant the standard of Christ every day nearer the stronghold of the enemy. There are victories to wrest from the hand of the devil.

We want an indwelling Saviour for our personal comfort. What is this fading world without Jesus. If we can only have intercourse with Heaven, this life takes on a beauty otherwise unknown.

* * * * *

Here is our work and privilege. But how may this great endowment be gained and preserved? Bless the Lord! there is a very plain way before us. The throne of grace is our resort.

“There is a place where Jesus sheds
The oil of gladness on our heads ;
A place than all beside more sweet,
It is *the blood-bought* mercy seat.

“Ah! whither could we flee for aid,
When tempted, desolate, dismayed ;
Or, how the hosts of hell defeat,
Had suffering saints no mercy seat.”

The petitions we devoutly offer shall be answered, and the ardently desired, greatly needed baptism shall fall upon us ; and by its presence and inspiration we shall be *thrust out* to the occupation of new fields for Jesus, and the doctrine of the cross. As a multitude, our paths cross to-night never to meet again here, in all probability, but may God help us, so that ultimately we may file along the heavenly way, and passing through the gates of pearl, go to the right hand, and see in the face of the Judge the smile of a friend ; and hear Him say, “Because ye have been steady in the work and wear of your life on earth ; because ye have been true amid contending factions ; and more than all, and first of all, because ye have been purified by my blood, welcome to the joys reserved for the holy.” But let it never escape our minds, that if we long for the grand result, we must mind the constant condition,—the maintenance of a deep experience in the things of God.

Love Feast.

At 8½ o'clock on Friday morning, the body of the Church was comfortably filled by those attending the Love Feast, which was in charge of the Rev. Dr. Scudder. The 290th hymn—

“There is a fountain filled with blood,”

was sung, after which prayer was offered by the Rev. T. G. Osborn. Dr. Scudder, in opening the services, claimed that as a Church, we believe in an experience that we can tell. The object of the Convention is not only to discuss theory, but to say to each other, “If thy heart be as my heart, give me thy hand.” He desired that the women would speak as became Methodists. He hoped that the Love Feast would be the crowning sweetness of the Convention. There were some very interesting and thrilling addresses and reminiscences. One told of a service at which he preached, where the light was a tallow candle, and that so short, that it had to be blown out after the opening, that there might be some light to close by. One said that when God saved him, he saved him from chewing tobacco.

There was many a heart softened, as one after another, with lips tremulous with holy joy spoke of their experience. Many a hearty amen and hallelujah was heard in every part of the house. It was one of those occasions when

“Heaven comes down our souls to greet,
And glory crowns the mercy seat.”

The singing was with the spirit and the understanding ; not by a quartette accompanied by the organ, but by the whole congrega-

tion—a congregation of worshipers pouring forth their prayers and praises to Almighty God in one grand volume of song. There was a magnificent crescendo passage in singing a refrain, “Glory, Glory.” Only few began, but as it closed, the whole church was filled with the volume of song. The meeting was closed by singing two verses of the 1054th hymn—

“Come let us use the grace divine.”

Some seventy-five took part in the exercises.

Resolutions.

DUTY OF THE CHURCH TO EDUCATION.

Resolved, That it is the duty of our Church to make increased provision for higher education : that the educational institutions already established should be greatly strengthened, before any others which may come into competition with them should be founded : that we commend especially to the moral and material support of the Methodists of Connecticut, the Wesleyan University : that the honor of our Church imperatively demands whatever contributions may be necessary, for buildings, apparatus, or endowments, to place the institution on a level with the greatest and most influential universities of our land.

Resolved, That, since the strength of a Church depends in great measure upon the education, both of its ministry and of its membership, we should encourage every young man of talent and promise among us to seek a liberal culture ; and those who are in indigent circumstances should be aided by their more favored brethren.

Resolved, That, believing most fully in the doctrine of a divine call to the ministry, and in the necessity of those spiritual qualifications for ministerial work which God alone can impart, we yet maintain that the pastor should be also fitted by education, as well as by native gifts, to be an intellectual leader among his people : and that, in view of the greater advancement and more general diffusion of knowledge, a far higher standard of ministerial education is now required than in former times.

ON MINISTERIAL SUPPORT.

Resolved, That we rejoice over the progress which has been made in the matter of ministerial support, regarding liberal compensation as an indication that the Church more fully appreciates the services given them through a thoroughly qualified ministry.

ON THE PROPAGATION OF THE GOSPEL.

Resolved, That the methods employed by our fathers and vindicated by their triumphant success, are the best that have ever been devised for the propagation of vital religion in Districts sparsely settled, or from other causes presenting peculiar difficulties in the way of organized Christian effort : that those methods should be employed by us with renewed zeal : that our local ministry should be increased in number, and now actively employed in the work of evangelizing : that societies enfeebled so as to be no longer able to support a pastor, should be

united with contiguous societies under a common pastorate, instead of being supplied merely with pulpit ministrations to the neglect of pastoral labor.

ON SUNDAY SCHOOLS.

Resolved, That, while we rejoice in the good which has been accomplished through the instrumentality of our Sunday Schools, we believe that their efficiency should be greatly increased : that officers and teachers should be more carefully selected, and should give more of earnest study and thought to their work : that books in the library, hymns and other compositions sung or spoken, should be carefully scrutinized, and all selections offending against correct taste, including erroneous doctrine, or lacking high moral or religious spirit, should be rigorously excluded : above all, that our efforts in Sunday School instruction should be all inspired and directed by the grand purpose of bringing to Christ the young, untainted souls which come under our influence.

VOTE OF THANKS.

Resolved, That the thanks of this Convention be, and are hereby tendered to the First Methodist Church of New Haven, and the families of our people in this city, for their hearty reception and generous entertainment of this Convention—to the railroads of the State for their prompt and cheerful compliance with the request to give free return tickets to those attending the Convention, and to the President, Secretaries and Reporters of the Convention, for their prompt and efficient official services.

EXPERIMENTAL PIETY.

Resolved, That in this age, when speculative thought tends to elevate human reason above the supernatural, it is especially important to nourish sound experimental godliness, by the study of God's word and the faithful observance of religion in the home and the church.

YOUNG PEOPLE.

Whereas, There is reason to believe that the young people in our church are for various causes being lost in large numbers to our communion ; and

Whereas, It is an evil which ought, and may in a good degree be remedied :

Resolved, First, that we will, in order to reach this result more generally, consult our young people and seek to secure their co-operation in the social services, and various benevolent enterprises of our church.

Resolved, Second, that we will more earnestly endeavor to meet the want of this class, by presenting to them in a living worship a living Christ.

EFFICIENCY OF SABBATH SCHOOLS.

Resolved, That the efficiency of our Sabbath Schools may be greatly increased, in many cases, by the heartier co-operation and sympathy of the pastors in the Sabbath School, both among the teachers in their work, and among the scholars.

PRAYER AND CLASS MEETINGS.

Resolved, That we are more than ever convinced of the value of prayer and class meetings, as aids to religious growth, as fields for religious labor, and as opportunities for Christian communion.

Resolved, That we are persuaded that all who voluntarily neglect them, suffer spiritual loss and fail to keep both the letter and spirit of Methodist practice and discipline.

THE BIBLE IN THE PUBLIC SCHOOLS.

Resolved, By this Convention, that, regarding the Bible as the foundation of our religion and the constitution of our government, we regard with regret and alarm any indignity offered to the sacred volume.

Resolved, That we regard the effort to remove it from the public schools an indignity.

HOME CULTURE.

Recognizing the Home as God's institution for securing social order and moral culture, be it

Resolved, That we affectionately commend to all our families the importance of guarding their homes from every influence that would undermine them.

Resolved, That as Christian people we will prize home culture and hold it as first in the instrumentalities for the world's conversion.

ON DIVORCE.

Resolved, That the loose views and practices which are prevailing on the marriage relation, and in particular on the subject of Divorce, are inconsistent with the spirit of Christianity, and greatly injurious to society, and in view of these facts we request the Legislature of this State to take into consideration the propriety and necessity of revising the laws of this State upon the subject so as to diminish the facility with which divorce is obtained.

Resolved, That a Committee of three, consisting of Rev. J. Pullman, H. B. Allen, Esq., and Rev. W. F. Watkins, be appointed to present the above resolution as the sentiment of this Convention to the next General Assembly of the State of Connecticut.

ON INTEMPERANCE.

Whereas, Intemperance is alarmingly prevalent in our Commonwealth, reaping an abundant harvest of woe and crime, and destroying the souls and bodies of many of our most promising young men; and

Whereas, We believe it to be our duty as Christians and ministers to do all in our power to diminish the evil and remove the cause of intemperance; and

Whereas, The sale of intoxicating liquors is one of the most prolific causes of intemperance; therefore,

Resolved, That the principle of Prohibition is the true one, and its practical enforcement the duty of the hour.

Resolved, That the political parties of Connecticut who profess to keep in view the best interests of the people should formally pronounce in favor of Prohibition, and incorporate it in their platforms.

EVANGELICAL ENTERPRISES.

Resolved, That it is the duty of all the members of the Church to support our organized evangelical enterprises, and to do this liberally and systematically.

Resolved, That we have reason to congratulate ourselves as a Church on the improvement in this respect which has been manifested during the past few years.

Resolved, That in order that our people may be encouraged to this work, the managers of the various societies shall make a full and frank exhibit to the entire Church of their actual condition and wants, so that they may have the fullest confidence reposed in them.

REV. HEMAN BANGS.

Resolved, That in view of the recent death of the Rev. Heman Bangs, whom we recognize as one of the apostles of Methodism in this State, as well as a devoted servant of the Lord Jesus Christ, that we express our sense of the value of his services, that we will cherish his memory, and emulate his virtues.

Resolved, That we tender to his bereaved family our Christian sympathy and esteem.

EDUCATION OF WOMAN.

Resolved, That, recognizing the great influence of woman in moulding the religious life of the community and the Church, we hope soon to see the day when first class opportunities for the highest scholarly culture will be given to the daughters of our communion no less than to our sons.

List of Delegates.

Abbott, Rev. Anson F.,	Waterbury,	Pastor.
Abbott, Rev. A. V. R.,	Beacon Falls,	"
Abbott, Rev. B. T.,	Seymour,	"
Abbott, Rev. Ira,	Middlebury,	"
Abbott, Rev. L. W.,	New Britain,	"
Ackley, Joseph S.,	North Manchester,	Delegate.
Alberton, R.,	South Manchester,	"
Aldrich, Edward,	North Grosvenordale,	"
Allen, Chas. J.,	New Haven,	"
Allen, Heman B.,	New Haven,	"
Allen, James,	Lebanon,	"
Alling, Amos H.,	Birmingham,	"
Alling, W. B.,	West Granby,	"
Amidon, Rev. Sanford,	Haddam Neck,	Pastor.
Anderson, Daniel,	Old Lyme,	Delegate.
Anthony, Rev. E. M.,	East Glastenbury,	Pastor.
Antrim, J. N.,	Westville,	Delegate.
Armstrong, Wm. O.,	New Haven,	"
Ashley, Rev. D. G.,	Gales' Ferry,	Pastor.
Austin, J. M.,	Westville,	Delegate.
Bacon, G. W.,	Bridgeport,	Delegate.
Bailey, J. J.,	North Canaan,	"
Bailey, Stephen L.,	Clinton,	"
Baldwin, Henry,	Newton,	"
Barber, Charles W.,	Litchfield,	"
Barnett, Rev. Eli,	Westville,	"
Benham, Jared,	Hamden,	"
Bentley, Rev. L. D.,	Putnam,	Pastor,
Benton, Rev. E.,	Stafford Springs,	"
Blackman, A. B.,	Bethel,	Delegate.
Blood, Rev. L. W.,	Warehouse Point,	Pastor.
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Booth, Orville,	Stepney,	"
Bowdish, Rev. W. W.,	Bridgeport,	Pastor.

Bowen, Chas, F.,	South Manchester,	Delegate.
Bradley, J. H.,	Madison,	"
Bray, Rev. S. H.,	Wolcottville,	Pastor.
Breckenridge, Rev. J. S.,	Birmingham,	"
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Brewster, S. S.,	Mystic Bridge,	Delegate.
Bridge, Ephraim,	Hazardville,	"
Bronson, Luther,	Wolcottville,	"
Brooks, Henry M.,	Moose Meadow,	"
Brown, Henry B.,	Fair Haven,	"
Brown, S. A.,	Forestville,	"
Buckley, Rev. J. M.,	Stamford,	Pastor.
Bulkley, Chauncey,	Meriden,	Delegate.
Buck, Rev. Charles H.,	Bristol,	Pastor.
Burch, Rev. T. H.,	Danbury,	"
Burnham, W. R.,	Uncasville,	Delegate,
Burrows, R. E.,	New London,	"
Butler, Rev. Jas. D.,	New London,	Pastor.
Carroll, Rev. J. M.,	Bridgeport,	"
Carter, Samuel,	New Haven,	Delegate.
Cass, Rev. John R.,	Vernon,	Pastor.
Chatfield, C. C.,	New Haven,	Delegate.
Cheeseman, G. W.,	Birmingham,	Delegate.
Cheney, Rev. N. E.	Hartford,	Pastor,
Church, Rev. C. W.,	Naugatuck,	"
Clapp, E. S.,	Windsor,	"
Clark, Ambrose,	Fair Haven,	"
Clark, Edson,	Vernon,	"
Clark, Robert,	Norwich,	"
Collins, Rev. W. F.,	Fair Haven,	Pastor.
Cook, Rev. Wm. H.,	Portland,	Pastor.
Cooper, Rev. John,	Mystic,	Pastor.
Corbin, Waldo,	New Britain,	Delegate.
Couch, Walter,	South Manchester,	"
Crafts, Rev. Chas. P.,	Simsbury,	Pastor.
Crafts, Rev. F. A.,	Somers,	"
Crandall, C.,	Danielsonville,	Delegate.
Crowell, Rev. Z. C.,	Norwich,	Pastor,
Cunningham, Rev. E. W.,	Durham,	"
Cummings, Rev. J., D.D., LL.D.,	Middletown,	Prest. Wesl. Univ.
Cummings, F. H.,	West Goshen,	Delegate.
Cushing, Rev. J. R.,	Stamford,	Pastor.
Dale, Frederick,	Simsbury,	Delegate.
Dean, Rev. J. A.,	Westville,	Pastor.
Dearing, Rev. A. L.,	Burnside,	"
Dewey, Henry J.,	West Granby,	Delegate.
Dickerman, Rev. Elliot,	Colebrook River,	Pastor.
Dickinson, Rev. John,	Westville,	"

Dixon, Rev. Chas.,	Rockland,	Pastor.
Duncan, Wm. H.,	Norwalk,	Delegate.
Dunham, Rev. Lewis E.,	North Grosvenordale,	Pastor,
Dutcher, Rev. E. H.,	Unionville,	"
Eames, H.,	West Haven,	Delegate.
Eaton, J. W.,	Somers,	"
Edson, Henry,	Yalesville,	"
Eggleston, Rev. A. C.,	Hartford,	Pastor.
Felvus, Rev. J. W.,	West Haven,	Pastor.
Fenn, Eliakim T.,	Milford,	Delegate.
Field, Rev. Julius,	Durham,	"
Foster, Edwin,	Wapping,	"
Foster, Norman,	Wapping,	"
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Fowler, N. S.,	Ponset,	"
Fowler, Wm. M.,	Berlin,	"
Frazier, E. J.,	Norwich,	"
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Gilbert, Rev. W. T.,	Southbury,	Pastor.
Gilman, Rev. B. A.,	Waterbury,	"
Goodsell, Rev. Daniel A.,	Norwalk,	"
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Goodsell, Rev. John B.,	Westport,	"
Gordon, David,	Hazardville,	Delegate.
Graham, Rev. A.,	Redding,	Pastor.
Gray, Samuel N.,	Branford,	Delegate.
Gregston, Edward,	North Manchester,	"
Griswold, J. G.,	Hartford,	"
Gramman, Curtis,	Easton,	"
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Hale, Norris B.,	Essex,	"
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Harwood, F. A.,	Stafford Springs,	"
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Mead, Rev. N.,	Rye,	Pastor.
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Moore, Joseph,	Ansonia,	"
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Peck, L. W.,	Westville,	"
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Ruscoe, Michael,	North Wilton,	"
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Stevens, Rev. D. S.,	North Wilton,	Pastor.
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Vail, William,	Cornwall Centre,	"
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Wray, Rev. George B.,	Easton,	"
Young, Selleck,	Norwalk,	Delegate.

NOTE OF PUBLICATION COMMITTEE.

The Committee on Publication sincerely regret their inability to furnish the Report at an earlier day. Its late appearance is to be explained by the failure of some of the speakers to send their manuscripts promptly, and also by unforeseen delays in the printing. The incompleteness of some of the published addresses is owing to the fact that the Committee were unable to secure a full report. A few extra copies have been printed, which can be had at 25 cents each.

W. F. WATKINS,	} <i>Committee on Publication.</i>
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C. C. CHATFIELD,	
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J. D. WEEKS,	